

Om Namasivaya

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Veeraswamy Krishnaraj. Contact: myumbra-bgusa@yahoo.com

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FILE



Sample Verse

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६- १ ॥

śrībhagavān uvāca: abhayam sattvasaṁśuddhir jñānayogavyavasthitiḥ
dānam damaś ca yajñaś ca svādhyāyas tapa ājavam 16.1

śrībhagavān uvāca: abhayam¹ sattva-saṁśuddhiḥ² jñāna-yoga-vyavasthitiḥ³
dānam⁴ damaḥ⁵ ca⁶ yajñaḥ⁷ ca⁸ svādhyāyaḥ⁹ tapaḥ¹⁰ ājavam¹⁰ 16.1

śrībhagavān uvāca = Sri Bhagavan said: abhayam¹ = fearlessness; sattva-saṁśuddhiḥ² = purity of the mind; jñāna-yoga-vyavasthitiḥ³ = steadiness in Yoga of knowledge; dānam⁴ = charity; damaḥ⁵ = self-control [of organs]; ca⁶ = and; yajñaḥ⁷ = sacrifices; ca⁸ = and; svādhyāyaḥ⁹ = study of the scriptures; tapaḥ¹⁰ = austerity; ājavam¹⁰ = rectitude... 16.1 continued.

16.1: Sri Bhagavan said: Fearlessness, purity of mind, steadiness in yoga of knowledge, charity, self-control, sacrifice, study of scriptures, austerity, rectitude, (continued)...

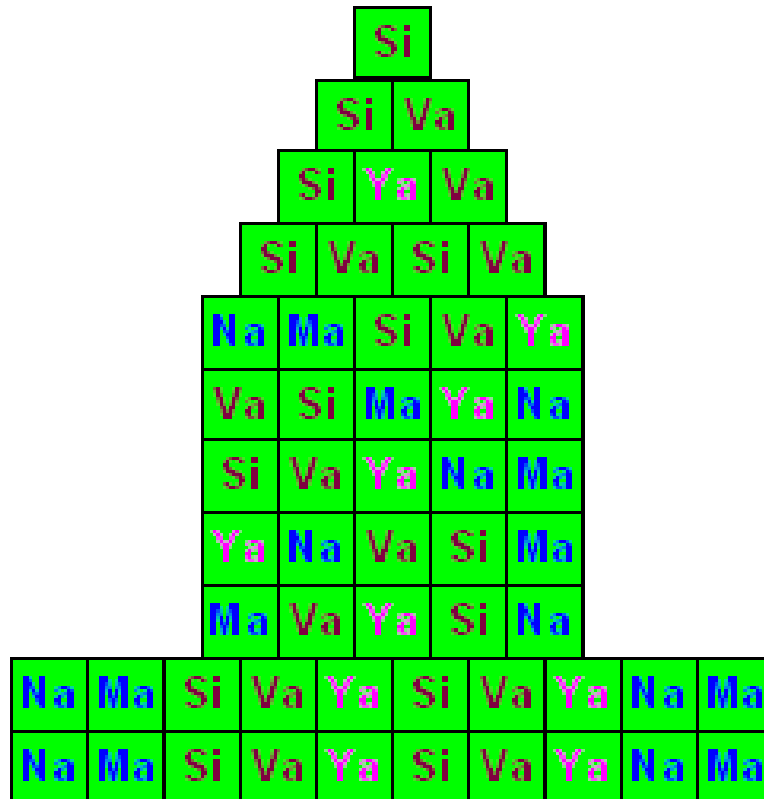
Om Namasivaya



நமசிவாய→சிவாயநம, சிவாயமந. சிவவ சிவ
சிவ சிவ

NaMaSiVaYa →
SiVaYaMaNa

SiVaYaNaMa,



Mantra is the sound-body of a god; Yantra depicts the sound-body in a diagram: just imagine Mantra is the computer code while Yantra is the computer electronic circuit board. Mantra = (Man = is to think or meditate + Tra = is to protect = That which protects upon meditation) Yantra = instrument, engine, apparatus, amulet with mystical diagram endowed with protective occult powers. Yantra is a plate or paper on which geometric figures are drawn which concentrate the power of god. Tantra is a systemized way of offering worship. Mantras are chanted according to the rules of Tantra; the vibrations gather on the surface of Yantra and bounce off on their way to the specified god. The vibrations come into contact with the god, gather power and blessings and return back to the Sadhaka (chanter of Mantra) suffuse him with divinity and confer on him supernatural powers. Thus Mantra, Tantra and Yantra are complementary to each other.

An analogy to explain Mantra and Yantra: Mantra is your name and Yantra is your body, depicted on a paper as a line diagram. When you see your line diagram, you say your name; that is Mantra. Think of the deity who carries the specific Mantra and Yantra.

Mantras are not devised by sages or gods but were revealed by gods. Ajapa (A + Japa = No + Chant) is the primal Mantra. This chantless Mantra pervades the breath going in and out, the subtle sound 'sah' going in and the subtle sound 'ham' going out. (Sa = Siva, Vishnu, Lakshmi, or Gauri [Parvati or Sakti]; Ham = I am; so = Parvati.) As one chants this subtle-sound Mantra 'soham', a derivative of 'sah-ham,' 'Hamsa' comes into being by inversion. Soham, Hamsa and AUM (Pranava) are equipotent. Hamsah is the union of the male and the female and the universe is Hamsah--Woodroffe. The Triangular KAmakalA is thus formed by Hamsah; Hamsah pltha is composed of Mantras. KAmA is desire and Creative Will and unitary Siva-Sakti, and KalA is their manifestation. Siva and Sakti are known as KAmesvara and KAmesvari. Sakti (KalA) is the manifestation of KAmA (desire), which is IcchA Sakti. Siva is Seed and Sakti is Sprout.

The origin of Namasivaya and the Sanskrit alphabets according to Tirumular.
(verse 891)

Ajapa Mantra----> Soham----> A and U (ॐ ॐ) ----> Si Va ----> Si Va Ya
Na Ma ----> 51 letters of the Sanskrit alphabet.

The Panchakshara Mantra (5-letter mantra) has two aspects: Subtle and Manifest (Suksma and Sthula). Suksma Mantra is Sivayanama. The manifest Mantra is NaMaSivaYa. As you may notice the head of the Subtle Mantra is Siva and the tail is Nama. In the Sthula Mantra the head and the tail are inverted or transposed. Significance: Manifest man--embodied soul (Ya) has the head in Nama meaning he suffers from Na (obscuration of spiritual knowledge) and Ma (a load of Mummalams-

ÓöÄö: Anava, Kanma and Maya Malas). The liberated man **Ya** (Jivan Mukta) enjoys **Si** and **Va** (Siva and Grace; his **NaMa** left him.

Tirumular says that AUM, though a three-letter word, is a one-letter Mantra. Soham is the unintonated sound of normal breathing, meaning 'I am He.' Hamsa (inversion of Soham), meaning 'Swan' as in RamaKrishna Parma-Hamsa, stands for an ascetic --Hamsan. Some call Hamsa a goose (**Anser indicus**). To the average Indian, goose does not sound very appealing compared to swan, which is said to have the mythic ability to separate milk from water.

(Yes, I see the retort coming; when the water is separated from the milk, you get desiccated powder milk. That is a swell swan. Sixty-five years ago and before in India in my time as a child, the milk venders brought the milch cow to the door step, tipped the milk container upside down and milked the cow right in front of the housewife. [Some owned the cows to avoid the hassle with the milkman.] Tipping was to show her that the milk container did not have any water and or rice flour to add bulk to the milk and fetch a higher price by adulterating it with rice water. Some housewives cocked their ears to the metallic sound generated by the first jets and squirts from the mammillae of the cow's udder. We, as children, listened for the onomatopoetic sound of the milk squirts, "Soin, Soin" when they hit the metallic bottom of the milk can. We went ahead and told everybody that we heard the Soin, Soin, attesting to the honesty of milkman. The milk co-ops, having come to know the rice-water foolery and chicanery, measured the butter fat before they accepted the milk for sale. A better substitute would have been to let the swan do the job! Sep 2008. Consider deliberate addition of melamine in infant formula in China. 'Melamine high in nitrogen helps the milk appear to meet nutritional standards by artificially raising its protein count.'

Melamine: a white, crystalline, slightly water-soluble solid, $C_3N_3(NH_2)_3$, used chiefly in organic synthesis and in the manufacture of resins, esp. melamine resins. Dictionary (RHD)

By early 2006, melamine production in China is reported to be in "serious surplus." Officials estimate that about 20 percent of the dairy companies tested in China sell products tainted with melamine. A steep increase in the price of urea (feedstock for melamine) has reduced the profitability of melamine manufacturing. Currently, China is the world's largest exporter of melamine, while its domestic consumption still grows by 10% per year. Melamine, classified a controlled substance in China has been illegally used in the high profile 2008 baby milk scandal case which led to the death of at least 4 infants from acute renal failure. A toxicology study conducted after recalls of contaminated pet food concluded that the combination of melamine and cyanuric acid in diet does lead to acute renal failure in cats.

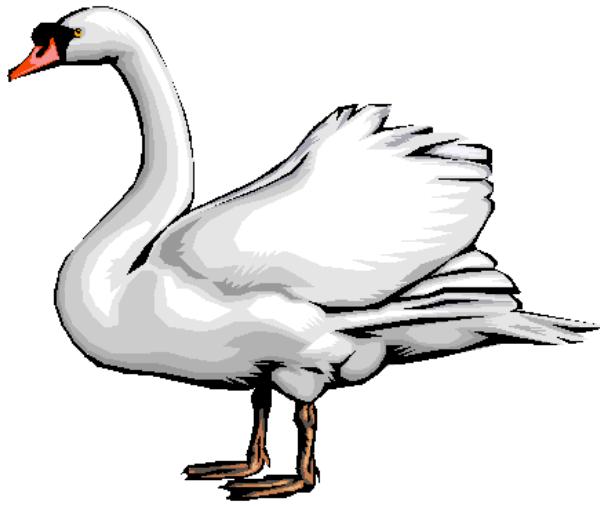
A study in 1953 reported that dogs fed 3% melamine for a year had the following changes in their urine: (1) reduced Specific Gravity, (2) Increased output, (3) melamine crystaluria, and (4) Protein and Occult blood. --wikipedia

Hamsa. The wild goose (*Anser indicus*) is known for its discipline, grace and beauty. The west's association of goose with a silly or foolish person or simpleton does not apply here. Yes, there it is, the culture gap. In Vedic times, **Hamsa**, the bar-headed white goose was associated with the sun, Spirit, Atman, knowledge, Prana, Brahman and life itself. **Hamsa** = ham + sa. Ham is exhaled breath and sa is inhaled breath; thus, Hamsa is life. Hamsa is a high flyer and thus a metaphor for spiritual endeavor to attain Brahman. The Indian goose is also associated with Brahma and Sarasvati as their Vahana (vehicle of transport). Usually the white swan is portrayed as the Vahana of Brahma and Sarasvati.



Anser indicus

Look For	Light gray body, white head with two black bars on back of head
Nesting Area	Mountainous regions of central Asia north of the Himalayas
Wintering Area	Northern India, some in Burma
Nest Site	Grass or tall weeds
Initial Nest	During spring-summer of second year
When	May or June until July in the nesting area and during the same period at Chenoa
Clutch Size	3 to 6 eggs
Incubation	Approximately 28 to 30 days
Recent Papers On Bar-Headed geese Anser indicus	<p style="text-align: center;"> International Goose Research Group Cornell University </p>



Swan above



GIANT CANADA

Look For	Large goose with light gray breast, black neck and front of head, white cheek patches and white spot on black of head-front; male and female are marked the same
Nesting Area	Formerly widespread from Manitoba and Minnesota to Arkansas and Tennessee; most of the population today is limited to wildlife refuges
Wintering Area	Not Applicable

Nest Site	In grass near water on a rise; nest guarded by male and female prior to setting, by male after setting begins
Initial Nest	During spring-summer of third year
When	April until June in the nesting area
Clutch Size	4 to 6 eggs
Incubation	Approximately 26-28 days
Recent Papers On Giant Canada geese Branta canadensis maxima	<p style="text-align: center;"> International Goose Research Group Cornell University </p>

The Canada goose

Uncomplimentary epithets are appended to people based on goose, such as *goosy*, *cook one's goose*. One among the good attributes of goose is that they mate for life. Surviving spouse may dwindle to death, a kind of Sati among geese. They are birds of peace unless the clutch and chicks are threatened. The female incubates the clutch turning the eggs now and then. The gander makes a valiant fight to protect the clutch and goslings; its weapons are the beaks and wings; a beaky poke and a wingy flap can disable and rout small predators, foxes, people and the like. They make good parents. The newly minted erstwhile fierce father (the gander) becomes a tolerant baby sitter for creches (goslings from his and other families), once his clutch hatched. The Canada goose has a liking and tolerance for man of peace. They love golf courses and the ponds; they love to eat grass; they go where they please. They love people and children feeding them by the pond. They have a privileged life in the cities where no human can harm them. Of course dogs have their own raucous quarrels with them. If they like the city, parks, lawns, golf courses, ponds, and lakes, they take notes and come back again year after year and introduce the youngsters to the fun of city life, lounging by the lake-side, and munching on tender grass. People annoyed with their leavings on the golf course use collies to chase them, persuading them vigorously to relocate.

Canada Geese fly in V-shaped formation, sometimes allowing hitchhiking small birds to sit on their backs. They are also known to honk, howl and wail, when they come across an injured compatriot;

they have been known to attract a human to help the injured compatriot. It appears goose is very intelligent; that being the case, why would anyone want to cook the goose?

All of us including all air-breathing living beings recite this Mantra 'Soham' unknowingly for a lifetime. This chantless Mantra (Ajapa Japa) is called Ajapa Gayatri. As you are breathing this chantless Soham in and out, you are identifying your individual self with the Great Self of the Supreme Being. Every breath (and the Mantra) that you take pervades the whole universe of your body. This life giving force or Mantra has the Great Self as the basis. Every time you chant a Mantra, it leads the individual soul to the Great Soul-- the Source, the Essence. All Mantras inclusive of Sakti, Vishnu and Siva Mantras and many but not all rituals are Tantric in origin; that is the reason why Tantra is called Mantra Sastra. Devi or Sakti says that any Sastra that is in opposition to Sruti, Smṛti, and Oneness (Siva and Sakti in Saiva tradition, Vishnu and MahaLakshmi in Vaishnava tradition) such as Bhairava, Gautama, Kapala, Sakala and the like are created by her Maya power for bewilderment of those devoid of Her Grace.

Tirumular (திருமூலர்)says in Tantra Four, Verse 885, that A became the world, A and U became Sakti and Siva and AUM became the Light (Jnana = Wisdom). M became the Maya.

ஓர் எழுத்தாலே உலகு எங்கும் தானாகி
ஈர் எழுத்தாலே இசைந்து அங்கு இருவராய்
மூவெழுத்தாலே முளைக்கின்ற சோதியை
மா எழுத்தாலே மயக்கமே உற்றதே. 885

By one letter (A), He became all worlds.
By two letters (A and U), he became two, Siva and Sakti.
By three letters (A, U and M), He became the Light.
By letter M, Maya came into being.

As said earlier, Mantra is the sound-body of god; as the tree is contained in a seed, Brahmanda (Brahman + Anda = Brahman's Egg = Brahman's universe) is contained in the Mantra, Hamsa Mantra. Siva and Sakti throb in this Mantra. There is no

life without this Mantra; it is integral to life and breathing, not only inspiration and expiration of air but the internal breathing of each cell. To exemplify this fact it is said that **Hamsa** Mantra is like light in the sun, oil in the sesamum seed, fire in the wood, Sakti in Siva, movement in the wind. All other Mantras do not have any potency unless they are conjoined with this Mantra; it is like saying a little salt goes a long way to make food palatable. Hamsa is Prasadapara (Supreme Grace) Mantra, learned from a Guru and gives release (liberation). Even gods like Vishnu, Rudra, and Brahma repeat this Mantra and gain knowledge, luster, and liberation. An ordinary Pasu (individual soul) becomes Pasupati (the Lord of the pasus). It is so powerful that a lowly man chanting this mantra can consecrate the idols and images. This mantra can be chanted by anyone to obtain its benefits; it erases all class distinctions, and confers liberation. Mantras in general are deity-specific and therefore fruit-specific (specific benefits); Hamsa is the King of Mantras and confers the Complete Fruit. Hamsa is thus Siva and Sakti, SatChitAnada, and Supreme Reality, yielding both Yoga and Bhoga (யோகம், போகம்).

Every Mantra has two Saktis (powers): **Vacya** Sakti (வாக்கியம்) and **Vacaka** (வாசகம்) Sakti; the former is the seed and latter is the flesh of the fruit; the former is life of Mantra and the latter is the sustainer of life; the Vacya Sakti is subject and transcendent, and Vacaka Sakti is object and immanent; one cannot get to the seed without going through the fruit; one cannot understand the meaning and true nature of Vacya sakti without worshipping Vacaka Sakti (they are like Brahman and Isvara); Vacya sakti is without attributes (Brahman), Vacaka Sakti is with attributes (Isvara); Vacya sakti is seed and Vacaka Sakti is the tree; seed and Vacya Sakti are latent and dormant, and tree and Vacaka Sakti are awake and florid; Vacya Sakti is white light and Vacaka Sakti is spectral or rainbow colors, yellow, blue, red and more of Kundalini Devi. Paramatma (Krishna) is Vacya Sakti, while the son of Devaki is Vacaka Sakti. Vacya is meaning; Vacaka is words, phrases and mutterings of Mantra. The god who is the subject of Mantra is Vacya Sakti and Pratipaadya (to be explained, meaning) Devata and god who is Mantra itself (god's sound body = Mantra) is Vacaka Sakti. Vacya Sakti is like clouds and Vacaka Sakti is like rain water. Vacya Sakti is unlimited; Vacaka Sakti is delimited.

Vacya sakti is all-pervasive and unmanifest, while Vacaka Sakti is manifest. The Vacaka Sakti of Mantra with attributes is awakened by Siddhi of Sadhakas who then with the help Devi step into the monistic world of Brahman knowledge. (Ref. to white light and spectral or rainbow colors, and seed and tree are author's input.) Vacaka Sakti is the road to Vacya Sakti; the former is the means and the latter is the goal.

Mular says that 'Sa' sound originates in Nada and 'Ha' sound originates in Bindu. Hamsa = Ham + Sa = Male + Female = Siva + Sakti = Purusa + Prakrti. Hamsa is a bird: swan.

Each Mantra is packed with salubrious vibrations, the release of which spreads through the universe of human body and spirit like the ripples generated by a rock dropped in a pond. It is also compared to a seed, which packs a tree inside, the growth of which depends upon the fertile soil. Such is the power of Mantra. Mere chanting helps, but sincerity and surrender augment its power. Coming back to Soham, conscious recital (Mantra Japa) of a Mantra and increasing the cycles of respiration with accompanying Mantra are performed by yogis. Increasing the respirations without professional guidance is not recommended for beginners for it alters the pH of the blood with some ill effects. The purpose of Mantra in kundalini yoga is to take you from a mere existence at Muladhara plane of four petals to superconscious Sahasrara plane of a thousand petals, where the unwound Kundalini power finds her union with Siva.

Mantras are double-edged swords; it can be used only for the good and never for harming anyone. If Mantras are used for evil purposes, it is like digging a grave for someone else but falling and getting interred in it. A Mantra is sound and or silent energy which has transformational power on the person who utters it. By Mantra a Devata is invoked. Chanting of Mantra is like shaking a sleeping person to wake up from sleep. The moving lips are Siva and Sakti; their movement is Mithuna (union). Sabda or sound is the name, artha is Devata whose name it is. The Devata that is produced is his/her manifestation, which is actually a roused, altered or higher consciousness of the Sadaka (aspirant), which can perceive the Artha or the object that

is invoked by Mantra. **Sabda is cognitive sound, while Artha is the object it denotes and the thought it provokes.** Thus the **whole universe is covered by sabda and the 50 letters** of the Sanskrit alphabet, which is the Vaikhari stage in the evolution of Sound. Go to [SOUND.HTM](#). Mahakali's garland of fifty heads represents those fifty letters; she absorbs the letters, the Sabda, and the Artha into herself during Maha Pralaya (Great dissolution). That is the naked fierceness of absorption or dissolution.

Sabda's causal source is Sabda Brahman, a manifest Brahman, while Para Brahman is unmanifest, soundless and Supreme, which is Turiya Consciousness where sound and thoughts involute. Go to [POTPOURRI --Potpourri two for Sabda Brahman and Para Brahman.](#)

AUM: Tirumular says that the one letter, A, represents the universe. The two letters A and U are Siva and Sakti, the latter being the all-powerful manifest energy of Siva. The three letters, A, U, and M are Siva, Sakti and Light, the last being Jnana or knowledge. The letter M is also Maya. Tirumular calls AUM as one-letter Mantra, representing Tandava, the Divine Dance of Siva. Tandava is derived from Tandu, a dancer and servant of Siva. Any act performed by Siva is a dance. The dances are named according to his acts (creation, maintenance, destruction, veiling and Grace), places (Chidambaram, etc.), and competition (Urdhva), 25 Lilas (acts of play). The most celebrated dance is the 'Tandava' in Chidambaram.

In the plane of Muladhara (Kundalini, first plane), he stands as **Na-Ma-Si-Va-Ya--** **Na** for earth and Brahma, **Ma** for water and Vishnu, **Si** for fire and Rudra, **Va** for Vayu and Rudra, **Ya** for Akasa and Sadasiva. NaMaSiVaYa has contextual meanings:

Tirodhana sakti = **திரோதானசத்தி = obscuration of Grace.**

Entity	Na	Ma	Si	Va	Ya
The soul's	Veiling or	Mala or	Lord Siva	Arul or	The Jiva or

journey to Grace	Tirodhana	impurity		Grace	individual soul
Panchaakshara (Five Syllables)	Tirodhana	The Universe	Lord Siva	Revealing Grace	The Jiva
Body Parts@	the lower limbs	the abdomen	the shoulders	The mouth or face	The eyes or the head.
Dynamic Panchaakshara of Nataraja	Fire in the hand	Right foot on Muyalakan	drum	out-stretched hand	left lower hand, dispelling fear
Siva's five functions in Nataraja stance	Destruction (left posterior hand with flame).	Concealing Grace, planted right foot.	Creation, right posterior hand with the drum.	Revealing Grace, left anterior hand pointing down to left foot--Jiva's refuge	Maintenance (Sthiti), right anterior hand with supinated upright palm. (A-bhaya mudra—fear-not symbol) [high-five position of palm]
Five Elements	Earth	Water	Fire	Air	Akasa or ether
Bija Mantras	Lam	Vam	Ram	Yam	Ham
Muladhara triangle-Kundalini	Earth and Brahma	Water and Vishnu	Fire and Rudra	Vayu and Rudra	Akasa and Sadasiva
AUM			A (Siva)	U (Sakti)	
Perpetual Bliss			Bliss	Bliss	Bliss
Jnana			Knowledge		Knowledge

(knowledge)					
Pure Joy			Pure Joy	Pure Joy	Pure Joy
Tandava dance of dissolution merges in			Si	Va	
Agamic Mantra			A (Sadasiva)	U (Sadasiva)	
Pati-Pasu-Pasa Triangle		Pasa	Pati		Pasu
Siva and Sakti			A (Srim)	U (Krim)	
A and U			Body of Siva	Body of Siva	
The dance letters of Siva's rhythmic dance steps.	O	I	U	A	E
Five groves@@					
Five hoods of snake@@					
Five finger@@					
five Cupid's arrows@@					

Na	Ma	Si	Va	Ya
Earth	Water	Fire	Air / Wind / Vayu	Sky / Akasa
Lam	Vam	Ram	Yam	Ham

@ = Thirumarutayan sings praise of Lord Nataraja and ascribes the alphabets to body parts of Nataraja: NA for foot, Ma for abdomen, Si for shoulders, Va for face, Ya for crown of the head.

@@ = Thiru-gnana-sambandar's list of fives.

Panchaaksharam, the five-syllable mantra, represents Siva in Lingam and Nataraja.

Tirumular says that anagram Mantra, **Na-Ma-Va-Si-Ya** stands in the sphere of Fire; **Va-Si-Ya** stands in that of Sun; and **Va-Si** stands in the sphere of Moon. The basic Mantra is **Na-Ma-Va-Si-Ya**. See variant example below. When the soul **Ya** is flanked by **Na** and **Ma** on the front and **Si** and **Vā** in the end, **Na** and **Ma** representing Tirodhana and Mala lead the soul into bondage and rebirth and **Si** and **Vā** representing Siva and Arul confer salvation and Grace to the soul.

Na Ma Ya Si Vā

In the above Mantra, obscuration and impurities are the burdensome front load (**Na Ma**) on the soul **Ya**, Siva and Grace **Si Vā** come once the soul is divested of the front load of **Na Ma**.

~~Na-Ma~~ **Ya Si Vā**: Strike Na and Ma (obscurant and impurities). This is what you want. At this juncture the soul **Ya** moves and sits between **Si Vā** (Siva and Bliss) and the new configuration is **Si Ya Vā**. This is bliss; this is liberation.

Na = Tirodhana Sakti or Obscurant Siva Sakti (திரோதானசக்தி, [சக்தி = சக்தி])

Ma = Malas or impurities

Si = Siva

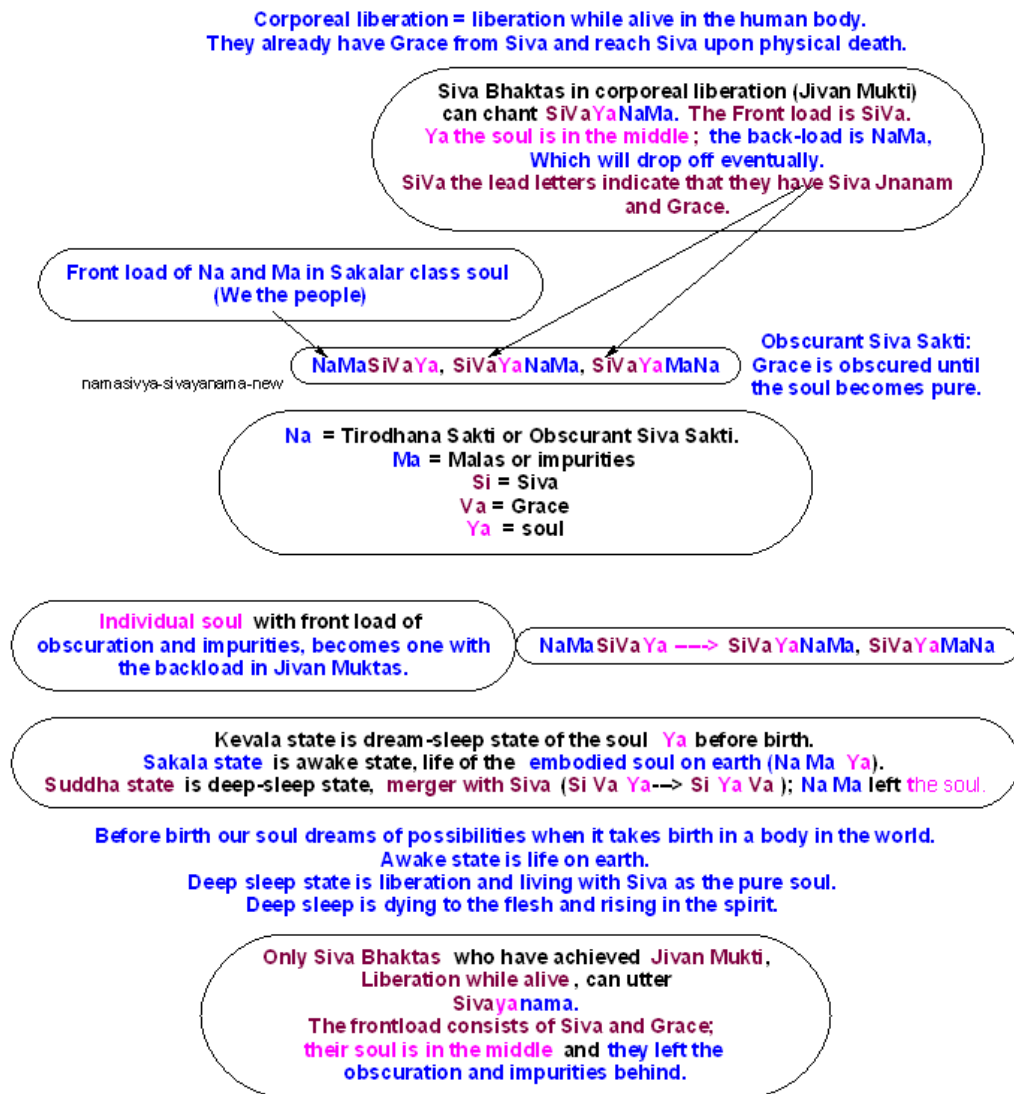
Vā = Grace

Ya = soul

Kēvala state is dream-sleep state of the soul **Ya** before birth.

Sakala state is awake state, life of the embodied soul on earth (**Na Ma Ya**).

Suddha state is deep-sleep state, merger with Siva (**Si Vā Ya**→ **Si Ya Vā**); **Na Ma** left the soul.



The soul **Ya** is bound by **Na** and **Ma** and set free by **Si** and **Vā** . Soul's **Kevala** state harbors inactive and indolent Anava Mala; **Sakala** state is active and redolent of life; **Suddha** state is inactive, benign, and full of Bliss. Sakala state depicts **NaMaYaSiVā** in that there is a front load of **NaMa** (obscuration and Malas) on the soul while the soul is in bondage and body in the phenomenal world; in **Siva Suddha Jnana state**, **SiVāYaNaMa** depicts **SiVā**, (Siva and Grace) in the forefront in the soul and **NaMa** are the tail--empty shells of Tirodhana and impurities.

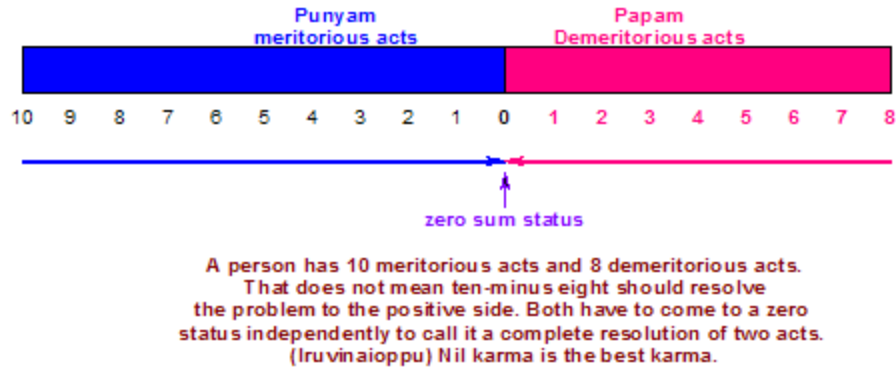
It is not proper for **Ya** to interpose between **Na** and **Vā**, obscuration and Grace; by enlightenment and salvation **Ya** interposes between **Si** and **Vā**.

SiVā is perfection; Siva is Grace; when the soul interposes between **Si** and **Vā** as **SiYaVā** in Mukti (liberation), **Ya** becomes one with **SiVā**, loses its individuality and stands with **SiVā** in complete effacement and suffusion in the effulgence (of **SiVā**). **SiYaVā** introduces another element in the unified state, making **Ya** appear distinct. (Remember that soul in merger with Sivasakti maintains its distinct status but is so suffused with effulgence of Sivasakti, the distinction is not apparent.)

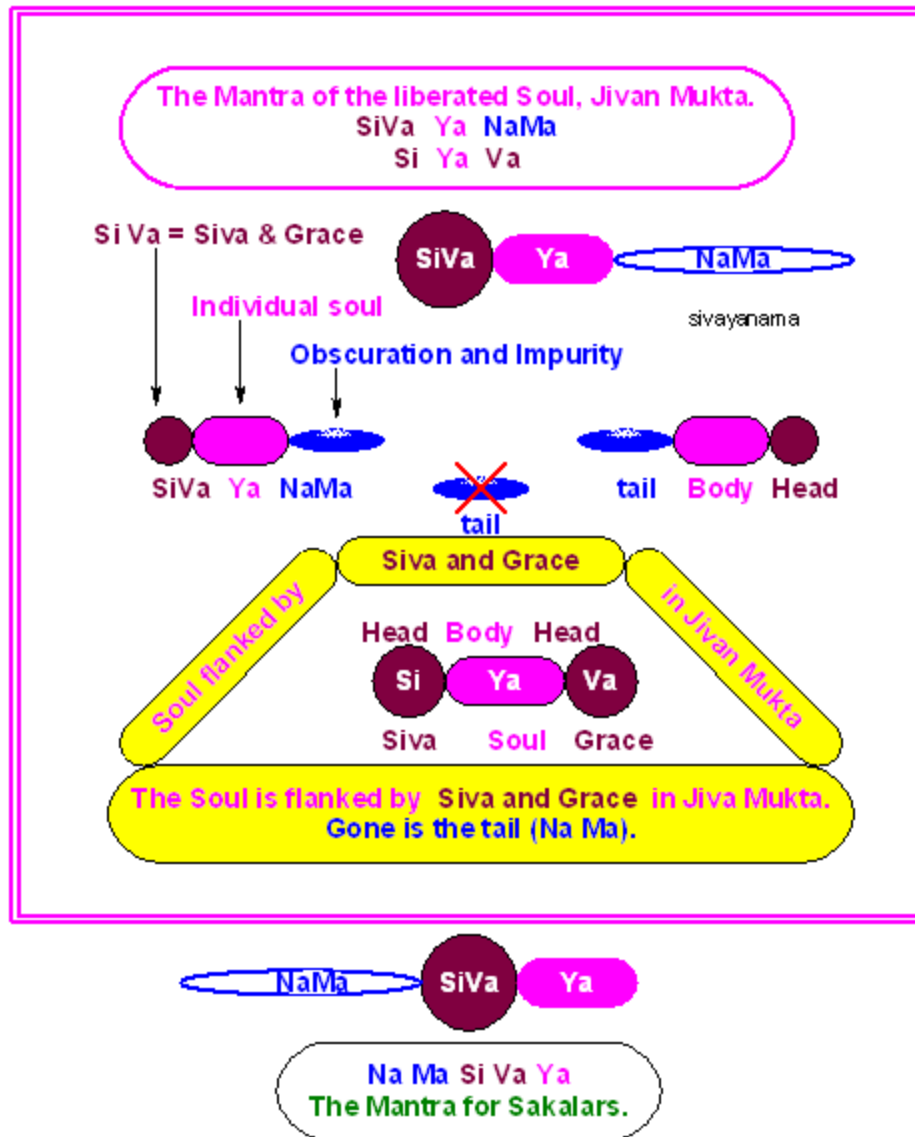
Perfected souls who do not want and will not be subjected to rebirth and suffering in this world chant **SiVāYaNaMa** . By this Mantra one invokes **Si** and **Vā** (Siva and Grace) to come to **Ya** (the soul) so that **Na** and **Ma** (Tirodhana and Malas) leave the soul. Siddhas in the know chant the Mantra in the right order, **SiVāYaNaMa** ; Sakalars not in the know chant **NaMaSiVāYa**; they have the frontload of obscuration (of grace) and impurities. In **SiVāYaNaMa**, the lead is taken by Siva and Grace while in **NaMaSiVāYa**, the lead is taken by **Tirodhana** and **Malas**, which shroud and lead the soul astray. We are Sakalar class souls and thus the Mantra sequence for us is **NaMaSiVaYa**, indicating that the cloud of Tirodhana obscures the sunlight of enlightenment or Siva Jnanam shining on the soul which is under the deleterious influence of Malas; obscuration will last until Malas are eradicated (**Malaparipakam- மலபரிபாகம்**) and **Iruvinaiyoppu** (= இருவினையொப்பு) are realized. **Iru-Vinai-y-Oppu**) **Two Deed resolution = equable resolution of good and bad Karma**. According to Tamil Lexicon it means "**State of the soul in which it takes an attitude of perfect equanimity towards meritorious or sinful deeds**." Simply put good karmic fruits should be enjoyed and exhausted to a null entity; bad karmic fruits should be eaten and exhausted to a null entity.

Let me explain this concept of **Iruvinaiyoppu**. You have ten good deeds and eight bad deeds in your karmic bag; that does not mean that you have $10-8 = 2$ good deeds, entitling you to merge with Siva with a positive balance sheet. Siva does not like any

load of good or bad deeds clinging on the soul, which has to be completely devoid of any extraneous elements; it has to be pure and pristine. This 10-8=2 good-deed man has to eat the ten good fruits of ten good deeds and eight sour fruits of eight bad deeds; that brings the score to zero, zero load of karma (Acarpous Karma) on the soul. Acarpous = sterile, no fruits.



After the Light of Knowledge (Jnana) descends (**SaktinipAtam--சத்திநிபாதம்**) into the soul, it undergoes **Odukkam --ஒடுக்கம் (Involution [oneness or absorption] into Siva Sakti.)** and the soul is liberated so that it merges with Siva. At this juncture the mantra is **SiVaYaMaNa** or **SiVaYaNaMa**. In this instance, liberation is achieved and individuality subsumed, Siva and Arul (**அருள்--Grace**) are the leading elements of Mantra and Siva is the object of worship. Siva and Arul are the **head**; Soul is the **middle**; Malas and Tirodhana are the **tail**.



In Kundalini Yoga at Ajna Chakra, this Panchakshara Mantra (**SiVaYaMaNa**, five letter Mantra) becomes three letter Mantra (**SiYaVa**) for the sage of spiritual development and attenuation or disappearance of Malas and Tirodhana. Is there anything more beatific than the soul resting between Siva and Sakti?

SiYaVa (three letter Mantra) is meant for the Sadhaka whose spiritual development has taken him to the level of Ajna Chakra (between the eyebrows), where **Ya** (soul) is comfortably placed between and flanked by **Si** (Siva) and **Va** (Sakti); herein the soul

serves at the feet of Siva and Sakti in prayer, meditation and sacrifice. Mular sings the glory of the fourth letter **Va** as follows in Tirumantiram Verse 971.

நாலாம் எழுத்ததோசை ஞாலம் உருவது
நாலாம் எழுத்தினுள் ஞாலம் அடங்கிற்று
நாலம் எழுத்தே நவில வல்லார்கட்கு
நாலாம் எழுத்தது நன்னெறி தானே --971

971. The sound of the fourth letter forms the world. Inside the fourth letter abides the world. The fourth letter for the chanting ones is the fourth letter that shows the right path.

NA¹ MA² **SI**³ **VA**⁴ YA⁵: The fourth letter **VA** is Sakti, while the third letter **SI** is Siva. The universe proceeds from the Tattvas generated by Sakti. Sakti shows the right path to the one who meditates on the fourth letter.

As you see, **Va** denotes either Grace or Sakti.

Tirodhana, NA¹ : obscuration or concealment of Spiritual knowledge. Tirodhana Sakti, belonging to Sakti, is an obscurant of divine knowledge, instigator of Anava Mala to its self-destruction and impeller of desires, and creates in the embodied soul a sense of belonging to the world of pain and pleasure until the soul is ready (mature enough) to give them up for progress towards Suddha Jnana (pure knowledge) state. It is like the professor of mathematics withholding and concealing his knowledge of higher mathematics and letting his preschooler son struggle with simple additions. Once the son grows up and matures, Knowledge of higher math (**SI**³) is imparted.

Malas, MA² : impurities of the soul. Go to primer_in_saiva_siddhanta.htm for more details.

The fifteen entities as listed below form the aggregate, the nature of which the soul perceives.

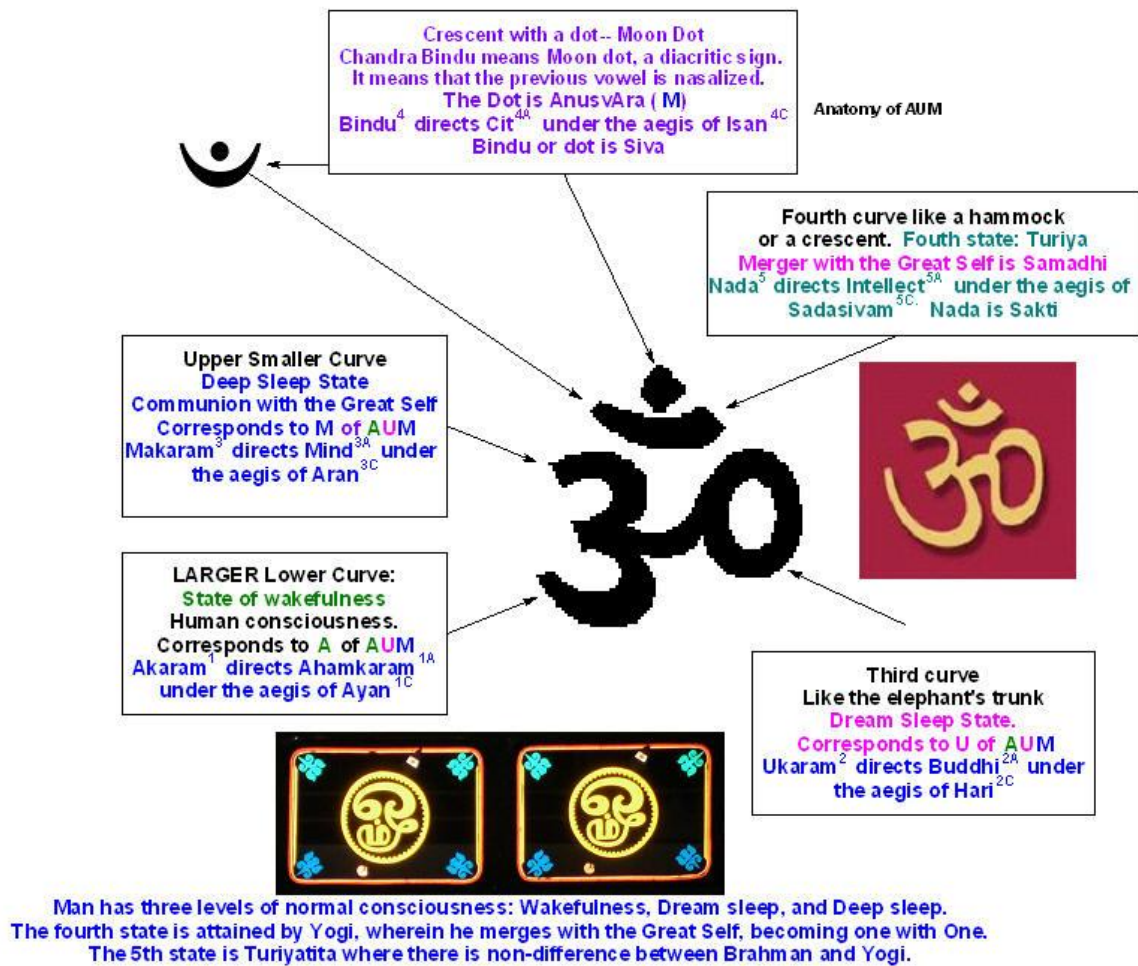
Akaram¹ (A) directs Ahamkaram^{1A}; Ukaram² (U) directs Buddhi^{2A}; Makaram³ (M) directs Mind^{3A}; Bindu⁴ directs Cit^{4A}; Nada⁵ directs Intellect^{5A} Ayan^{1C}, Hari^{2C}, Aran^{3C}, Isan^{4C}, and Sadasivam^{5C}

Ayan^{1C} = **Brahma**. Hari^{2C} = **Vishnu**. Aran^{3C} = **Siva**. Isan^{4C} = Mahesvara, another form of Siva who obscures Siva Jananam. Sadasivam^{5C} = A form of Siva who confers Anugraha or Grace so the soul is liberated from birth and rebirth.

Akaram¹ directs Ahankaram^{1A} under aegis of Ayan^{1C} or Brahma. The rest follows.

AUM has five components as depicted in the table and the diagram.			
Pranava-Tattva-Deity	Components of AUM	The directed Entities	The Presiding entities
Pranava-Tattva-Deity	Akaram ¹	Ahamkaram ^{1A}	Ayan ^{1C}
Pranava-Tattva-Deity	Ukaram ²	Buddhi ^{2A}	Hari ^{2C}
Pranava-Tattva-Deity	Makaram ³	Mind ^{3A}	Aran ^{3C}
Pranava-Tattva-Deity	Bindu ⁴	Cit ^{4A}	Isan ^{4C}
Pranava-Tattva-Deity	Nada ⁵	Intellect ^{5A}	Sadasivam ^{5C}

Anatomy and physiology of AUM



OM is the progenitor sound of all Bija Mantras. Nada and Bindu are two saktis (power). Naada (Nada) is sound and Bindu is dot, or point. Nada and Bindu are the progenitors of Tattvas, the building blocks of the universe. Nada is Sakti and Bindu is Siva (Siva-Sakti); Nada is action and Bindu is static; Nada is white and Bindu is red. Nada (Moon-dot = Chandrabindu/ Nadabindu) over the Omkara is the couch, on which Paramasiva in his Bindu form is reclining. Chandrabindu is Nada and Bindu, Sakti and Siva in one unit.

The crescent moon with the dot is Chandrabindu (Nadabindu) or the couch of Tripurasundari in union with Paramasiva. The icon presents five components: A, U, M, Nada (the Crescent), and Bindu (the dot). Just imagine the crescent moon being the couch! Nada is Sound, Bindu is the derivative of Nada and the source of the universe. Nada is called Visvamata or Mother of the Universe; Bindu is Duhkha Hara, Pain Killer

or remover of pain. All Bija Mantras have three, four or five components: one, two or three syllables, Nada and Bindu. Nada is generally Mother Goddess and Bindu is Siva, remover of pain.

Bija Mantra has no meaning; it is neither a language, nor a word, nor a character; it is Dhvani (unlettered vocalized sound); it is Deva.

Another description of AUM and Nada and Bindu

A depicts Ahamkara and **Brahma**, U Buddhi and **Vishnu**, M Manas and **Rudra**, Bindu Citta and **Sadasiva**, and Nada Ullam (உள்ளம்--soul) and **Isvara**; the five gods are in charge of creation, maintenance, destruction, grace and obscuration. Bindu is the dot and Nada is the crescent.

A for Agni, U for Varuna and M for Maruts

OM is Bija Manta or Seed mantra and thus, the progenitor of all other mantras. All sounds (Phonemes) of all languages, alphabets, morphemes, words, and sentence take their origin from OM. OM vibrates in all sounds, syllables and words. The transcendental sound of OM is audible only to Yogis. Utterance of OM proceeds from the navel, vibrates and ends in the nostrils, where the final intonation (Anusvara / after-sound) takes place, which is represented by Chandrabindu (a dot over a line or crescent). Bindu and Nada find their repose in Chandrabindu. Bija mantra, on the surface does not carry any outward meaning but it is mystic and the body of a Devata or god.

Chanting Namasivaya drives away the fiery snake of Pasa--bondage. Sivaya Nama is the Sukshma (subtle) Mantra, chanting which eight thousand times reveals the subtle path of Sushumna, destroys karma, and gives the bliss of Siva. **For a detailed presentation of AUM (OM) go to [POTPOURRI](#)**

Notes: Forced to give a nomenclature to something that has no form, Siddhantists called Arupam (formlessness) Namasivaya.

AUM: The Bird

Ardhamatra (the head) --
having the quantity of half a short syllable

The head = **ArdhamAtrA**

Dharma ..the Right Eye

A-kara (Right Wing)



Adharama..Left Eye

U-Kara (Left Wing)



Ma-kara (the tail)



Sattva is the body and **Rajas** and **Tamas**
are its two feet.

Bhurloka (feet), **Bhuvarloka** (knees)
Svarloka (the middle), **Maharloka** (navel),
Janaloka (heart), **Tapoloka** (throat),
Satyalo**ka** (spot between eyebrows)

Om in the Mantra have several triads applied to it.

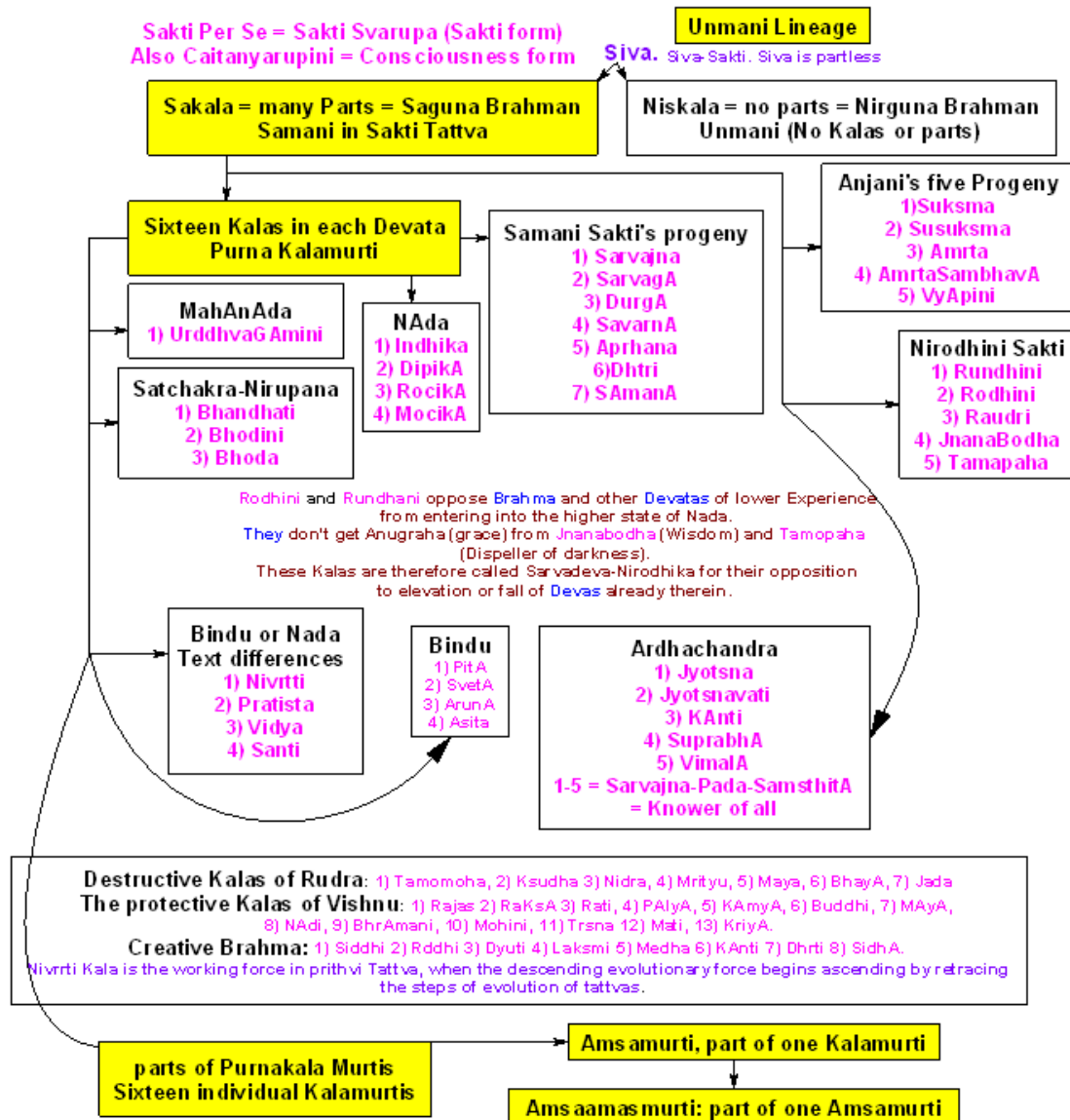
Entity	A	U	M
Colors	Red	White	Black
Day	Morning	Midday	Evening
Aryan Deities	Agni	Varuna	Maruts
Elemental deities of Aryans	Agni (Fire)	Aditya (Sun)	VAyu (Wind)
Functions	Creation	Maintenance	Destruction

Jiva	Body	Soul	Spirit
Kundalini Chakras	Muladhara	Anahata	Ajna/Sahasrara
Meters	Gayatri	Trishtubh	Jagati
Modes	Rajas	Sattva	Tamas
Nadis	Ida	Pingala	Susumna
Phases of Moon	Waxing Moon	Full Moon	Waning Moon
Primary gods	Brahma	Vishnu	Siva
Qualities	Kriya (Action)	Jnana (Knowledge)	Ikcha (Will)
Samsara (life on earth)	Birth	Life	Death
Seasons	Spring	Summer	Autumn
Spheres	Earth	Heaven	Atmosphere
States	Wakefulness	Dream Sleep	Deep Sleep
Tattvas	Ahankara	Buddhi	Manas
Time	Past	Present	Future
Vedas	Rg	Yajur	Sama
Worlds	Earth	Heaven	Netherworld

Siva is Niskala and Sakala (Unitary and many parts). Siva is indivisible. Sakti acts as his surrogate in the material world and thus **Unmani** without parts becomes **Samani** in Sakti Tattva, which divides into sixteen Kalas or parts, **Purna Kalamurti**, the latter divides again in a linear fashion into **Kalamurtis** which again divides in **Amsamurtis** which again divides into **AmsAmsamurtis**.

Unmani-->Samani-->Purna Kalamurtis-->Kalamurtis--> Amsamurtis-->AmsAmsamurti.

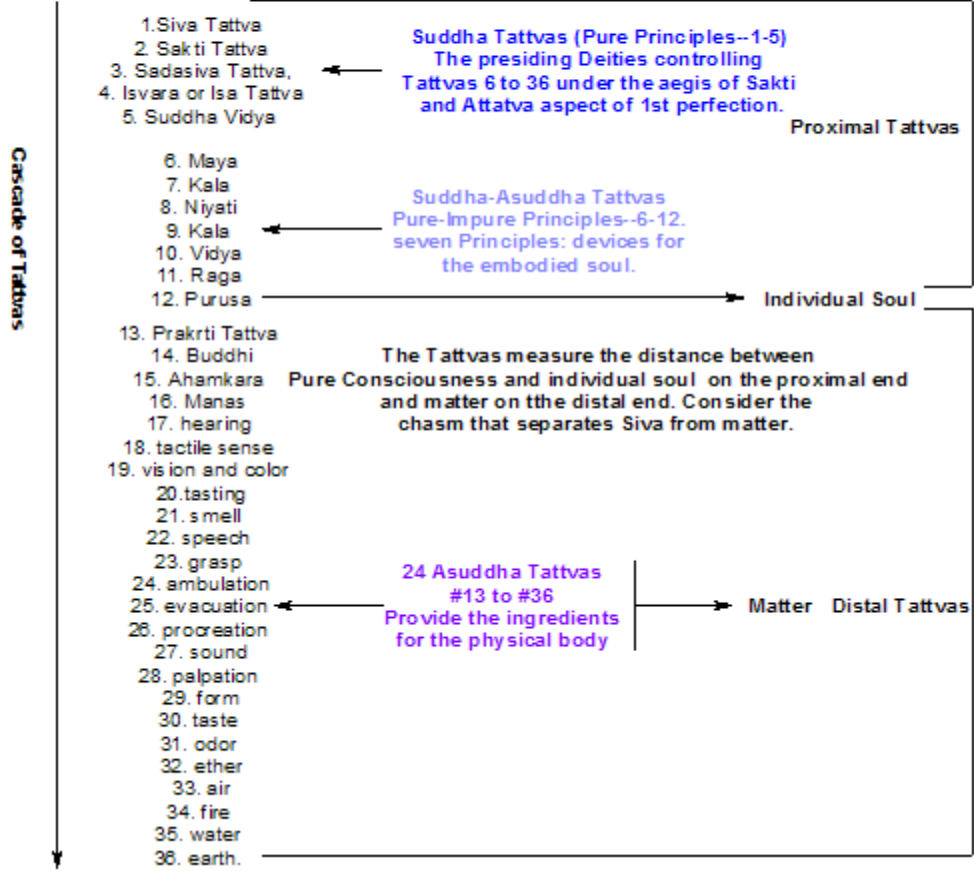
Unmani = no Manas or mind (Amanaska = no mind) meaning that He has no parts, no intentions or thoughts--Nirguna Brahman stage.



Kala is the power or Vibhuti and one of the Kancukas (sheaths) which gives the human consciousness to Purusa, the 12th tattva of 36 Tattvas ([TATTVAS-36](#)). The human consciousness is dumb-down version of Siva-Sakti Consciousness. The Kancukas cut down the natural perfections of the Supreme Self. Siva's Consciousness is too overwhelming for the Purusa or the individual soul. Would you put a jet engine on a motor-bike?

Tattvas (building blocks) proceed from Sakti
 First category is Consciousness and Deities
 Second category offers the devices for the soul to function
 in its embodied form;
 Third category offers the ingredients for the physical nature of the body.

Attatva (Not THAT) 1st perfection
 acts through Sakti



This is what Tirumular says about Namasivaya Mantra.

890: (Font: SailIndira-free download)

தராதல மூலைக்குத் தற்பர மாபரன்
 தராதலம் வெப்பு நமசி வாயவாந்
 தராதலம் சொல்லில் தான்வா சியவாகும்
 தராதல யோகம் தயாவாசி யாமே. 890

He is the highest ParamAparan in every corner of the worlds. In the sphere of Muladhara, He is **Na-Ma-Si-Va-Ya**. In the realm of Fire He is **Na-Ma-Va-Si-Ya**; in the realm of sun, he is **Va-Si-Ya**. In the sphere of Yoga (Moon), he is **Va-Si**.

Comment: Spheres of Muladhara, Fire, Sun and Moon are the progressively higher centers of Kundalini yoga. Siva is the resident deity in all the centers. In the plane of Muladhara (Kundalini, first plane), he stands as **Na-Ma-Si-Va-Ya**: **Na** for earth and Brahma, **Ma** for water and Vishnu, **Si** for fire and Rudra, **Va** for Vayu and Rudra, **Ya** for Akasa and Sadasiva. **NaMaSiVaYa** has contextual meanings; see the table elsewhere in this article.

As you see depicted in the Verse 890, In the Sphere of Sun He is **Grace-Siva-soul (Va-Si-Ya)**, where the individual **soul** enjoys **Siva's Grace** without the burden of **Na** and **Ma**, the obscurant and the impurities. In the Sphere of the Moon, **Siva** remains with **Sakti**.

பரமாபரன் = பரம்பொருள் = தற்பரம்

Siva is the supreme Essential Principle (ParamAparan = **பரமாபரன் = பரம்பொருள்** = Supreme Essence or Essential principle). To the Anmas (embodied souls), He is the Supreme Being (**தற்பரம்**) and the hypostasis, remaining in Muladhara Chakra.

Tirumular says that anagram Mantra, Na-Ma-Va-Si-Ya stands in the sphere of Fire; Va-Si-Ya stands in that of Sun; and Va-Si stands in the sphere of Moon, which is the source of nectar of eternity, which the Yogi imbibes. . Chanting Namasivaya drives away the fiery snake of Pasa--bondage. Sivaya Nama is the Sukshma (subtle) Mantra, chanting which eight thousand times reveals the subtle path of Sushumna, destroys karma, and gives the bliss of Siva. **For a detailed presentation of AUM (OM) go to POTPOURRI.** End of comment.

As the devotee rises from Muladhara Chakra to higher centers, the **Na** and **Ma** drop off; **Na** is the obscurant that conceals spiritual knowledge from the soul and the **Ma** is the Malam or impurities of the soul (Anava, Maya and Kanma Malams).

ஆமே சிவங்கள் அகார உகாரங்கள்
ஆமே பரங்கள் அறியா இடம் என்ப
ஆமே திருக்கூத்து அடங்கிய சிற்பரம்
ஆமே சிவகதி ஆனந்த மாமே.--891

Siva and Sakti are A and U (of AUM). They are supreme and beyond thought. They contain in them the sacred Dance of Siva, transcending human understanding. They are Siva Gati and pure joy. Siva Gati: Refuge at the feet of Siva. 891

ஆனந்த மூன்றும் அறிவு இரண்டு ஒன்றாகும்
ஆனந்தம் சிவாய அறிவார் பலரில்லை
ஆனந்த மோடும் அறியவல் லார்கட்டு
ஆனந்தக் கூத்தாய் அகப்படும் தானே. 892

Pure Bliss is three (syllables, **Si, Va, Ya**). The two (**Si, Ya**) are unitary one in Jnana. The Pure Bliss, **Si, Va, Ya**, not many know. Those who know this Bliss will discover (vision) the Ananda Tandava (Dance of Bliss). 892

படுவது இரண்டும் பலகலை வல்லார்
படுவது ஓங்காரம் பஞ்சாக் கரங்கள்
படுவது சங்காரத் தாண்டவப் பத்தி
படுவது கோணம் பரந்திடும் வாறே. 893

Masters of many arts and letters recite two letters (A and U). Omkara subsides in five letters (**Si, Va, Ya, Na, Ma**.) The Samkhara Dance (of dissolution) subside in them. This (**SIVaYa**) residing in (the Muladhara genital) Triangle ascends to other Adharas or Chakras. 893

வாறே சதாசிவ மாறிலா ஆகமம்
வாறே சிவகதி வண்டுறை புன்னையும்
வாறே திருக்கூத்து ஆகம வசனங்கள்
வாறே பொதுவாகு மன்றின் அமலமே. 894

They (**Si** and **Va**) are Sadasiva; they are imperishable Agamas. They offer Siva Gati (refuge of Siva) in a manner that the tree is the refuge of bees. They are the sacred

Dance; they are the sacred text of Agamas. They are the pristine purity of sacred Dance Hall. 894

அமலம் பதிபசு பாசங்கள் ஆகமம்
அமலம் திரோதாயி யாகுமா னந்தமாம்
அமலம் சொல் ஆணவம் மாயை காமியம்
அமலம் திருக்கூத்து ஆமிடம் தானே. 895

They (the letters) are Pati, Pasu, Pasam and Agamas of stainless purity. They are the Tirodayakam Bliss. (Bliss of obscuration, one of the attributes of Siva). The pure letters are Anavam, Mayai, and Kamiyam (Ego, Maya, and Desire). The pure letters are the site of Sacred Dance. **Tirodayakam** (Tamil) = Tirodhana (Sanskrit) = Obscuration. 895

He is the basis for Pati-Pasu-Pasa; the miseries from Pasa; the purity after removal of Pasa; obscuring ignorance;; removal of ignorance and of the darkness of Anava Mala; the rescue of the Anma from Anava, Kanma and Maya Malas; and the Citakasa (Cit + Akasa = Consciousness + Ether = Cosmic Consciousness.) Chitakasa = Chidakasa = Chidambaram (in Tamil- சிதம்பரம்)

தானே தனக்குத் தலைவனு மாய்நிற்கும்
தானே தனக்குத் தன்மலை யாய்நிற்கும்
தானே தனக்குத் தன்மய மாய்நிற்கும்
தானே தனக்குத் தலைவனும் ஆமே. 896

He stands as the head of his own Self; he stands himself as his own mountain; he stands as his own Self; he stands as the Lord of himself. 896

Siva is One without a second. He knows neither birth or death. He is self-born or self-generated. There is no one above Him. He is the Head of of His own Self. He stands as the indestructible Great Mountain. He is inimitable to Himself.

தலைவனு மாய்நின்ற தற்பரக் கூத்தனைத்
தலைவனு மாய்நின்ற சற்பாத்திரத்தைத்
தலைவனு மாய்நின்ற தாதவிழ் ஞானத்
தலைவனு மாய்நின்ற தாளினை தானே. 897

Standing as **Talaivan** (The Head, Lord, God) is the Supreme Lord of Dance. Standing

as Talaivan is **Sar-Pāttiram** (சற்பாத்திரம் = Worthy recipient for gifts, virtuous person). Standing as Talaivan is the Lord blossoming of Jnana-flower. Standing as Talaivan is the Lord whose feet is beyond compare. 897

He is the Supreme Essence and the head of all beings. He is the PerumAn (Great God) who does the Cosmic Dance. he grants refuge to all beings. He is the source of Sivajnanam (Siva's divine knowledge and grace). He is the Jnana-flower (**ஞானமலர்** = knowledge-flower)

இணையார் திருவடி எட்டெழுத் தாகும்
இணையார் கழலிணை ஈர்ஐஞ்ச தாகும்
இணையார் கழலிணை ஐம்பத் தொன்றாகும்
இணையார் கழலிணை ஏழா யிரமே. 898

The sacred feet of incomparable Lord are the eight letters. The feet of incomparable Lord are (letters) two times five. The feet of incomparable Lord are letters fifty-one. The feet of incomparable Lord are seven thousand. 898

The eight letters are, **A¹, U², M³, Na⁴-Ma⁵-Si⁶-Va⁷-Ya⁸**. When you join His two feet to them, they become 2 times 5 (10). Fifty-one letters refer to the 51 Tamil alphabets in early times. The two feet expand to 7000 Mantras. Om as Pranava refers to the two feet; Sound of Namasivaya is His Feet; Tamil form is His Feet; Veda Mantras exposition is His Feet. Thus NAdam (**நாதம்**), Uruvam (**உருவம்**) and Vilakkam (**விளக்கம்**) are his Feet. Tamil Sound of Namasivaya, Tamil Form and Mantra Exposition are His Feet. NAdam (**நாதம்**), Uruvam (**உருவம்**) and Vilakkam (**விளக்கம்**) = Sound, Form and Exposition.

899. உருவம்

ஏழா யிரமாய் இருபதாய் முப்பதாய்
ஏழா யிரத்தும் ஏழுகோடி தானாகி
ஏழா யிரத்துயிர் எண்ணிலா மந்திரம்
ஏழா யிரண்டாய் இருக்கின்ற வாறே.

The seven thousand (Mantras) become twenty (plus) thirty (fifty), later swells into seventy million. The seven thousand Mantras beyond thought and calculation subside in the life of seven and two (Mantras). Comment: According to Dr. B. Natarajan, seventy million is a less likely than seven terminal word endings of Mantras: Namah, Svata, Svaha, Vamshat, Vashat, Hum, and Phat. 899

Example:

Namah = Salutation.: Om **Namasivaya**. OM Sri Maha Ganapataye **Namah**.

Svata = Svadhaa (svadha) See below.

Svaahaa (svaha): a ritual and magical exclamation when offerings are made in the fire and a terminal word in Mantras. **Svaha = hail, welcome, praise to you**. Svaha and Svadha are associated with Agni, Agni's consort, Sri, Krishna, Sarasvati, daughter of Daksa, Goddess of Nidra (sleep)... **Monier Williams Page 1284**.

svAhA ind. **hail! hail to! may a blessing rest on!** (with dat. ; **an exclamation used in making oblations to the gods** ; to pronounce the exclamation Sva1ha1 over "") **an oblation** (offered to Agni , Indra &c.) or **Oblation personified (as a daughter of Daksha and wife of Agni ; she is thought to preside over burnt-offerings; her body is said to consist of the four Vedas , and her limbs are the six An3gas or members of the Veda ; she is represented also as a wife of the Rudra**.

It is a call of the priest invoking and inviting gods and also a personification of goddess, Uma, to whom women pray to obtain offspring. Uma, You are SvAhA.

Svadha. (*Sk.*). Oblation; allegorically called "the wife of the Pitris", the Aanishwattas and Barhishads.

Svaha (*Sk.*). A customary exclamation meaning "May it be perpetuated" or rather, "so be it". When used at ancestral sacrifices (Brahmanic), it means "May the race be perpetuated!"

When Brahma was seated on the generative lotus flower perched on the stalk sprouting out of Vishnu's navel, he was terrified by the emergence of demons Madhu and Kaitabha from out of the ear canal of Vishnu in Yoganidra and invokes the goddess of Yoganidra (cosmic sleep personified as goddess Durga residing in the eyes of Vishnu)

so that an awake Vishnu would slay the Asuras. Brahma utters his hymn as follows to Durga:

You are **Svaha**; You are **Svadha**; You are Vashatkara; Your soul is Speech (Svara)...
You are Savitri of Gayatri Mantra; You are the Supreme Mother.

Brahma by eulogizing as above is entreating Her to leave Vishnu's eyes so that he opens His eyes, sees the demons and destroy them.

Vamshat = Vamsat = to like, love, wish, desire, to gain, acquire, procure (for one's self or others), to conquer, win, become master of, possess, prepare, make ready for, aim at, attack, to hurt, injure, to sound, to serve, honour, worship.

help--Monier Williams

Vashat = Vasat = Vausat. derived from **Vas** meaning **shine**. A magical exclamation, sacred to gods, unites all living creatures, supports the sacrifice, summons gods to the sacrifice... Vasat, equated to sun and death, is capable of counteracting opposing forces in Sakta cult incantations. **Vasatkara** (Vasatkaara) is ritual exclamation of **vasat** and also its personification as a divinity. Pallid Examples: 1) You are Vasat, the **Sunshine** of my life. 2) You are Vasat, the **Death Valley** of the parching sun.

Hum = Bija mantra of Sakti (Tara, Kali....)

Phat = onomatopoetic sound--a mystical syllable used in incantation. A close English example I can think of to explain **Phat** is **Wham, Bam, Boom** (onomatopoeic sound)

904.

திருஅம் பலமாகச் சீர்ச்சக் கரத்தைத்
திருஅம் பலமாக ஈராறு கீறித்
திருஅம் பலமாக இருபத்தைஞ் சாக்கித்
திருஅம் பலமாகச் செபிக்கின்ற வாறே. 21

Tirumantiram Verse 904: Draw **Tiruvambala** Chakra; draw Tiruvambala Chakra with six lines twice, (six vertical and six horizontal); make twenty-five squares; Meditate on them. The Mantra for meditation is SiVaYaNaMa. = **சிவாயநம**.

This is the [Tiru-Ambala-Chakra --Type 01](#)

Tirumantiram Verse 904: Draw Tiruvambala Chakra; draw Tiruvambala Chakra with six lines twice, (six vertical and six horizontal = 5 boxes each way); make twenty-five squares; Meditate on them. The Mantra for meditation is [SiVaYaNaMa](#)sivayanama verse 904

சி	வா	ய	ந	ம
சி	வா	ய	ந	ம
சி	வா	ய	ந	ம
சி	வா	ய	ந	ம
சி	வா	ய	ந	ம

வாறே சிவாயநம சிவாயநம
வாறே செபிக்கில் வரும்பேர் பிறப்பில்லை
வாறே அருளால் வளர்கூத்துக் காணலாம்
வாறே செபிக்கில் வரும்செம்பு பொன்னே.--905

Chant as follows: Sivaya Nama, Sivaya Nama; If you chant thus, there will be no more birth. With his Grace, you can witness his eternal Dance. Copper (that is Jiva) turns into gold (that is Siva). 905

This is the two-cell Mantra

சி வா ய ந ம
சி வா ய ந ம

பொன்னான மந்திரம் புகலவும் ஒண்ணாது
பொன்னான மந்திரம் பொறிகிஞ்சு கத்தாகும்
பொன்னான மந்திரம் புகையுண்டு பூரிக்கிற்
பொன்னாகும் வல்லோர்க்கு உடம்பு பொற் பாதமே.--906

Do not chant this Mantra loud; Say it sotto voce (or in silence). Golden Mantra in its radiant glow turns your body into gold and in due course of time you will see the Golden Feet of the Lord. --906

பொற்பாதம் காணலாம் புத்திரர் உண்டாகும்
பொற்பாதத்து ஆணையே செம்புபொன் ஆயிடும்
பொற்பாதம் காணத் திருமேனி ஆயிடும்
பொற்பாத நன்னடம் சிந்தனை சொல்லுமே. --907

You will witness the Golden Feet; you will bring forth distinguished children. The Golden Feet will turn copper into gold (jiva into Siva). As you witness the Golden Feet, your body will turn into a holy one. You shall witness the Dance of the Golden Feet as your thoughts dwell on the Mantra. --907

சொல்லும் ஒருகூட்டில் புக்குச் சுகிக்கலாம்
நல்ல மடவார் நயத்துடனே வரும்
சொல்லினும் பாசச் சுடர்ப்பாம்பு நீங்கிடும்
சொல்லும் திருக்கூத்தின் சூக்குமம் தானே. --908

It is easy to transmigrate into any body. Goodly **Madavār** will grace you by her presence. As you chant the Mantra, the fiery snake of Pāsa will take leave of you. Chant the Mantra; it is the secret of Sacred Dance. **Madavār** = woman; in this context it is Sakti. --908

சூக்குமம் எண்ணா யிரஞ்செபித் தாலும்மேல்
சூக்கும மான வழியிடைக் காணலாம்
சூக்கும மான வினையைக் கெடுக்கலாம்
சூக்கும மான சிவனது ஆனந்தமே. --909

As you chant the Sukshma (subtle) Mantra eight thousand times, the Sukshma Path shall come into view. The subtle Karma will come to ruin; you shall enjoy the Sukshma Siva Ananda. **Ananda** = bliss. --909

ஆனந்தம் ஆனந்தம் ஒன்றென்று அறைந்திட
ஆனந்தம் ஆனந்தம் ஆஊஏஓம் என்று அறைந்திடும்
ஆனந்தம் ஆனந்தம் அஞ்சுமது ஆயிடும்
ஆனந்தம் ஆனந்தம் அம்-ஹ்ரீம்-அம்- ஷம்- ஆம்-ஆகுமே.-- 910

Anandam, Anandam: thus you chant. Anandam, Anandam: A,E,U,I,O (ஆ--ஈ--ஊ--ஏ--ஓ) the life-vowels are the source of Anandam; Anandam, Anandam, they **become the five-letter Mantra**. Anandam, Anandam, it resides in Hum, Hrim, Hum, Sum, and Aum (the five seed letters). அம், ஹ்ரீம், அம், ஷம், ஆம். --910

The five letter mantra is either the A,E,U,I,O or **SiVaYa NaMa** or the Tantric Hum, Hrim, Hum, Sum, and Aum.

மேனி இரண்டும் விலங்காமல் மேற்கொள்ள
மேனி இரண்டும் மிகார விகாரியாம்
மேனி இரண்டும் ஊஆஈஏஓ என்று
மேனி இரண்டும் ஈஓஊஆஏ கூத்தாமே. 911

The two-letter (A, U) Mantra is the body (of the Lord); Chant it Sotto Voce. You undergo transformation, as the two-letter Mantra pervades your body. The two-letter body of the Lord becomes five letters: U, A, I, E, O (that are Jiva or individual soul). The two-letter body of the Lord become five letters, I, O, U, A, E that are Siva Dance. --911

கூத்தே சிவாய நமமசி வாயிடும்
கூத்தே ஈ-ஊ-ஆ-ஏ-ஓம்- சிவாய நம வாயிடும்
கூத்தே ஈ-ஊ-ஆ-ஏ-ஓம்- சிவயநம வாயிடும்
கூத்தே இ-ஊ-ஆ-ஏ-ஓம்- நமசிவாய கோளொன்று மாறே.--912

The Dance is **Si Va Ya Na Ma**. The dance Letters that is I, U, A, E, O (ஈ ஊ ஆ ஏ ஓம்), become **SiVaYa NaMa**; the Dance, that is I, U, A, E, O (ஈ ஊ ஆ ஏ ஓம்) become **Si Va Ya NaMa**; the Dance letters I, U, A, E, O (ஈ ஊ ஆ ஏ ஓம்) become **NaMaSiVaYa**, the Supreme goal.--912

ஒன்றிரண்டு ஆடவோர் ஒன்றும் உடனாட
ஒன்றிரண்டு மூன்றாட ஒரேமூம் ஒத்தாட
ஒன்றினில் ஆடவோர் ஒன்பதும் உடனாட
மன்றினில் ஆடனான் மாணிக்கக் கூத்தே. --913

He dances as one; he dances as two (with Sakti); He dances in three, (Sun, Moon and Fire). He danced in seven worlds; He danced on one foot; he danced in nine (Saktis). He danced on a stage that is Space; He danced the Ruby Dance. --913

Another explanation: He dances as **one** (**Ether**); as **two** (**Ether** and **Air**); as **three** (**Sun**, **Moon** and **Fire**); as **nine** (**Siva**¹, **Sakti**², **Sadasiva**³, **Mahesvara**⁴, **Rudra**⁵, **Brahma**⁶, **Vishnu**⁷, **Nada**⁸, And **Bindu**⁹).

இருந்தஇவ் வட்டங்கள் ஈராறி ரேகை
இருந்த இரேகைமேல் ஈராறு இருத்தி
இருந்த மனைகளும் ஈராறு பத்தொன்று
இருந்த மனையொன்றில் எய்துவன் தானே. --914

Draw two X six lines = poetical way saying twelve lines. Lay two X six lines (12) perpendicular to the previous twelve lines. The resulting small squares are (two X six X ten) + one-- poetical way of saying it. He abides in the most central square.

The squares are formed as follows: draw twelve perpendicular lines and twelve horizontal lines across the former; thus there are one hundred and twenty one enclosed squares (Manai). The Lord dances in this Chakra of squares (Checkerboard).914

The math is as follows = (2x6x10) + 1 = 121.

11 squares X 11 squares = 121 Rudras. Rudra has many meanings: Rud to cry, howl or roar; Rudra: the Red, the Brilliant; Rud: Red or Ruddy; Raudra: Wild, Fierce, Terrible. Rg Vedic Rudra became associated later with Siva, the Auspicious. Rudras are Maruts.

Eleven Rudras are Siva's 11 forms.
<http://www.astrojyoti.com/11rudras.htm>

1. Mahadeva, 2. Shiva , 3. Maha Rudra, 4. Shankara, 5. Neelalohita, 6. Eshana Rudra, 7. Vijaya Rudra, 8. Bheema Rudra, 9. Devadeva, 10. Bhavodbhava and 11. Adityatmaka Srirudra.

Their 11 consorts of these 11 Rudras are:- 1. Dhee devi, 2. Dhriti devi, 3. Ushna (Rasala) devi, 4. Uma devi, 5. Neeyut devi, 5. Sarpi devi, 7. Eela devi, 8. Ambika devi, 9. Ieravati devi, 10. Sudha devi and 11. Deeksha devi respectively.

य ¹	र ²	ल ³	व ⁴	श ⁵
Ya ¹	Ra ²	La ³	Va ⁴	Ṣa ⁵

The Eleven Rudras derive their numbers from the Sanskrit letters: Ṣa⁵ + Va⁴ + Ra² =

11.

The above is the Ya series of Sanskrit letters and their relative position is indicated

by numbers. Ṣ⁵ is ṣi; Va⁴ is Va; Ra² is RaTri is for three letters; thus it reads ṣiVaRaTri, the day devoted

to worshipping Siva to overcome the 11 Rudras.

Eleven Rudras preside over five Motor organs (Karmendriyas), five sensory organs (Jnendriyas) and the mind.

Tirumantiram

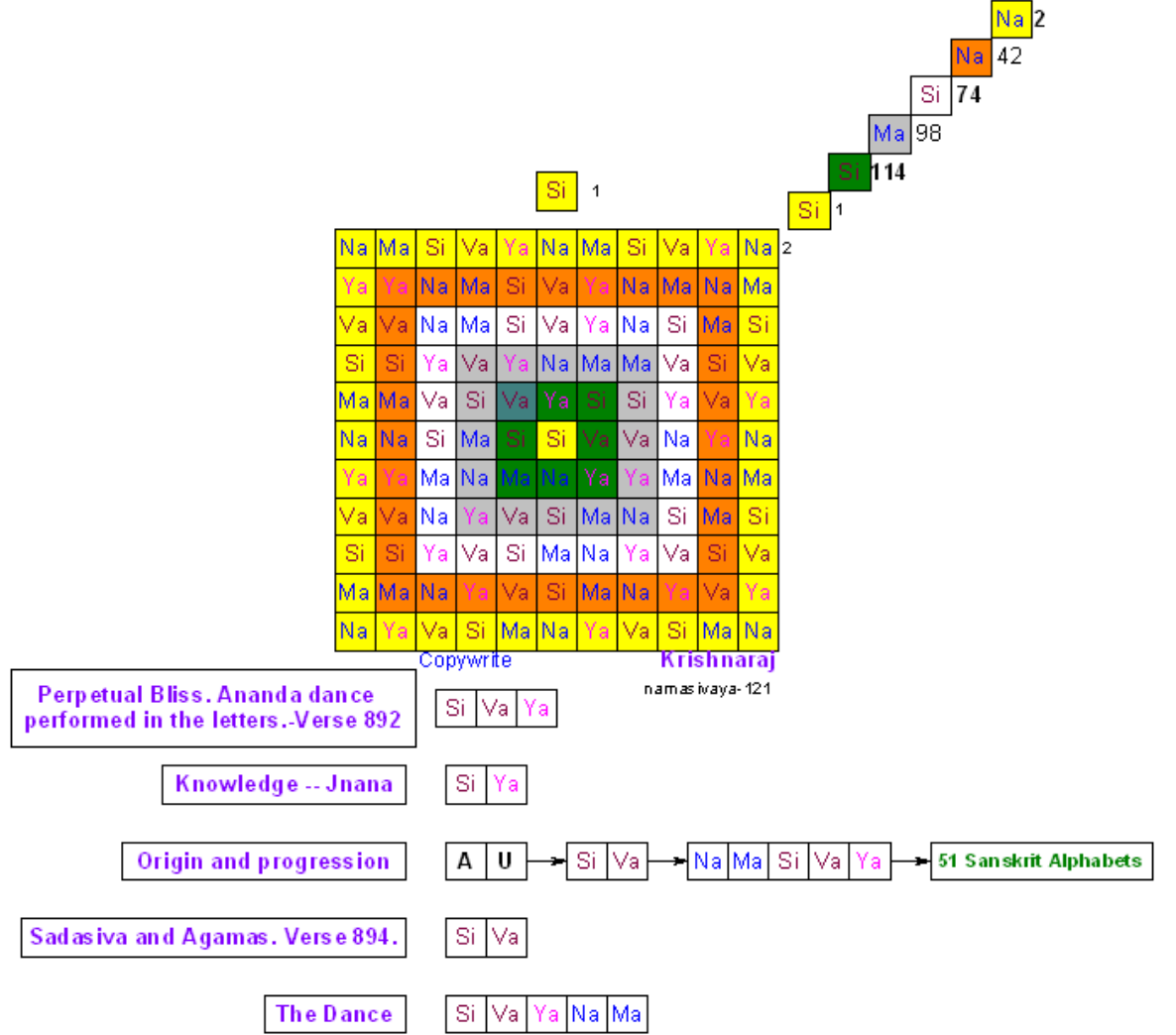
Verse 914: The squares are formed as follows: draw twelve perpendicular lines and twelve horizontal lines across the former; thus there are one hundred and twenty one enclosed squares (Manai). The Lord dances in this Chakra of squares (Checkerboard).

The math is as follows = $(2 \times 6 \times 10) + 1 = 121$.

This is the way I see the 121 squares with Na Ma Si Va Ya (Krishnaraj)

121 Squares: Central Square is Siva (Si) the number One Square. #2 square starts at your right hand uppermost corner.

Panchakshara Mantra goes clockwise in a concentric fashion without any truncation. There is one central Si and 24 Panchakshara Mantras going in concentric fashion. 121 makes a square of 11 and 11 Rudras.



தான்ஒன்றி வாழிடம் தன்எழுத் தேயாகும்
தான்ஒன்றும் அந்நான்கும் தன்பே ரெழுத்தாகும்
தான்ஒன்று நாற்கோணம் தன்ஐந் தெழுத்தாகும்
தான்ஒன்றி லேஒன்றும் அவ்அரன் தானே. --915

He lives in his own Letter (Si); the four Letters are the Great Letters of his name. The

four sides of his Chakra are present in his five letters. In the one Letter he lives is Hara's Mantra. --915

அரகர என்ன அரியதொன்று இல்லை
அரகர என்ன அறிகிலர் மாந்தர்
அரகர என்ன அமரரும் ஆவர்
அரகர என்ன அறும்பிறப்பு அன்றே. --916

Chant "Hara, Hara." There is nothing out of reach. Those, who do not know this, do not chant "Hara, Hara." When you chant "Hara, Hara," you will become Amarar. when you chant "Hara, Hara", there is no more rebirth to you. Amarar = Immortal, Deva, god. --916

எட்டு நிலையுள எங்கோன் இருப்பிடம்
எட்டினில் ஒன்றும் இருமுன்றும் ஈரேழும்
ஒட்டிய விந்துவும் நாதமும் ஒங்கிடப்
பட்டது மந்திரம் பான்மொழி யாலே. --917

The letter **Si** in the Chakra is in eight directions; from that one letter in eight places came the five gods, nine Saktis, Bindu and Nada. The pure word of Mantra thus flourishes.--917

மட்டவிழ் தாமரை மாதுநல் லாளுடன்
ஒட்டி இருந்த உபாயம் அறிகிலர்
விட்ட எழுத்தை விடாத எழுத்துடன்
கட்டவில் லாருயிர் காக்கவல் லாரே.--918

With the lady seated on blossoming lotus, the Lord has conjoined; the reason and cause, no one knows. They who recite the aspirated letter O with unaspirated letter M will protect their life for ever.--918

ஆலய மாக அமர்ந்தபஞ் சாக்கரம்
ஆலய மாக அமர்ந்த இத் தூலம் போய்
ஆலய மாக அறிகின்ற சூக்குமம்
ஆலய மாக அமர்ந்திருந் தானே. --919

Abiding like a temple is Panchakshara; abiding like a temple is the Manifest

(Namasivaya); abiding like a temple is the subtle (Sivayanama); thus, he abides in them like a temple. (The five letters Na-Ma-Si-Va-Ya and Si-Va-Ya-Na-Ma are manifest and subtle.)--919

இருந்த இவ்வட்டம் இருமூன்று இரேகை
இருந்த அதனுள் இரேகை ஐந்தாக
இருந்த அறைகள் இருபத்துஐஞ் சாக
இருந்த அறையொன்றில் எய்தும் அகாரமே. --920

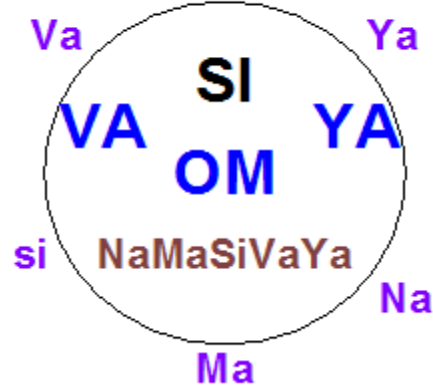
This Chakra is formed with six by six lines; inside the Chakra, there are five by five lines; thus it is partitioned into twenty-five cells; within one of those cells (in the center) is the letter Ma. --920

மகார நடுவே வளைத்திடும் சத்தியை
ஓகாரம் வளைத்திட்டு உம்பிளந்து ஏற்றி
அகாரம் தலையாய் இருகண் சிகாரமாய்
நகார வகாரநற் காலது நாடுமே. --921

Place the letter Ma in the center and the letter Va above it; circumscribe these two letters by the enveloping letter O. Split them up and down by the letter U. Place the letter Ya at the top, and the letters Si on either side so they look like eyes. The letters Na and Va will take the place of two feet. --921

நாடும் பிரணவம் நடுஇரு பக்கமும்
ஆடும் அவர்வாய் அமர்ந்தங்கு நின்றது
நாடும் நடுவுண் முகநம சிவாய
ஆடும் சிவாயநம புறவட்டத்து ஆயதே.--922

Pranava is in the center and Si on top; on either side, place Va and Ya; inside place Na Ma Si Va Ya ; on the outer round perimeter, place Si Va Ya Na Ma. -922



923.

ஆயும் சிவாய நமமசி வாயந
ஆயும் நமசிவா யயநம சிவாயந
வாயுமே வாய நமசியெனும் மந்திரம்
ஆயும் சிகாரம் தொட்டநதத் தடைவிலே. --923

In the first line above the Chakra, place Si Va Ya Na Ma; In the square and on the second line place Ma Si Va Ya Na; in the third line, place Na Ma Si Va Ya; below it write Mantra Ya Na Ma Si Va; thus, the square in the Chakra has Si in the beginning and Si in the end. --923

In the first line above the Chakra, place Si Va Ya Na Ma; In the square and on the second line place Ma Si Va Ya Na; in the third line, place Na Ma Si Va Ya; below it write Mantra Ya Na Ma Si Va; thus, the square in the Chakra has Si in the beginning and Si in the end. – Tirumantiram Verse 923

iru-Ambala-Chakra Type 9 -- in a 25-cell Chakra

Tirumantiram 923

சி Si	வா Va	ய Ya	ந Na	ம Ma
ம Ma	சி Si	வா Va	ய Ya	ந Na
ந Na	ம Ma	சி Si	வா Va	ய Ya
ய Ya	ந Na	ம Ma	சி Si	வா Va
வா Va	ய Ya	ந Na	ம Ma	சி Si

அடைவினில் ஐம்பதும் ஐஐந்து அறையின்
அடையும் அறையொன்றுக்கு கீரெழுத்து ஆக்கி
அடையும் ஆகாரத்தில் அந்தமாம் சஷ்வம்
அடைவின் எழுத்துஐம் பத்து ஒன்றும் அமர்ந்ததே. 924

Inscribe two letters in each of the twenty-five cells, letter A in the first cell, letter Ksha in the last cell. These 50 letters and OM amount to fifty-one in all; thus, the fifty-one letters (of Sanskrit) are seated in their cells. --924

Tirumular composed Tirumantiram in Tamil. Here he talks about the Sanskrit letters put in 25 cells.

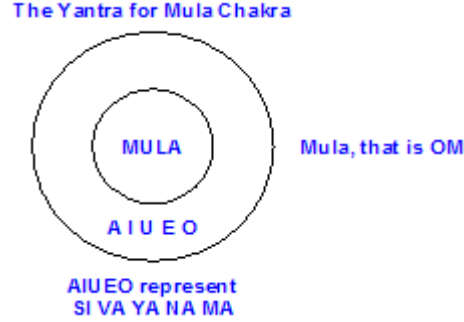
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Tirumular composed Tirumantiram in Tamil. Here he talks about the Sanskrit letters put in 25 cells. Verse 924.

ओमं				
अआ	इ	उ	ऋ	ॠ
	ई	ऊ	ॡ	ॢ
ऐ ओ	औ	अः	ख	घ
	अं	क	ग	ङ
च	ज	ञ	ट	ठ
छ	झ	ड	ण	
त थ	द ध	न प	फ	भ
			ब	म
य र	ल	श ष	स	क्ष
	व		ह	□

AUM				
A <u>A</u>	I	U	<u>R</u>	<u>L</u>
	<u>I</u>	<u>U</u>	<u>R</u> <u>U</u>	E
A <u>I</u> o	AU	AH	Kha	Gha
	AM	Ka	Ga	<u>Na</u>
Ca	Ja	<u>Na</u>	<u>T</u> ha	<u>D</u> ha
Cha	Jha	<u>T</u> a	<u>D</u> a	<u>Na</u>
Ta	Da	<u>Na</u>	Pha	Bha
Tha	Dha	Pa	Ba	Ma
Ya	La	<u>S</u> a	Sa	K <u>s</u> a
ra	Va	<u>S</u> a	Ha	

அதுவாம் அகார இகார உகாரம்
அதுவாம் எகாரம் ஓகாரமது ஐந்தாம்
அதுவாகும் சக்கர வட்டமேல் வட்டம்
பொதுவாம் இடைவெளி பொங்குநம் பேரே. 927

The letters, A, I, U, E, O underlying (forming the substratum of) the Five Letters, Si, Va, Ya, Na, Ma are inscribed between the two circles, at the center of which our name (Mular) is inscribed. --927



பேர்பெற் றதுமூல மந்திரம் பின்னது
சோர்வுற்ற சக்கர வட்டத்துள் சந்தியின்
நேர்பெற் றிருந்திட நின்றது சக்கரம்
ஏர்பெற் றிருந்த இயல்பிது வாமே. 928

This is the famous Mula Mantra. Inscribed are the Letters in the space between the two circles; thus, the Chakra acquires its natural state of goodness and fine appearance. -- 928

இயலும் இம் மந்திரம் எய்தும் வழியின்
செயலும் அறியத் தெளிவிக்கு நாதன்
புயலும் புனலும் பொருந்துஅங்கி மண்விண்
முயலும் எழுத்துக்கு முன்னா இருந்ததே. 929

As you chant this Mantra, the Lord (Nathan) will clearly show you ways, means, and acts. Water and wind, earth and sky abide there. Meditate on the Mantra before chanting it. --929

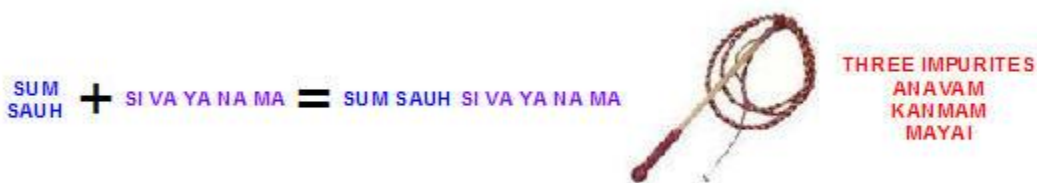
(Comment: Wind, Water, Fire, Earth, and Sky as the five elements, Na Ma Si Va Ya as the five-letter Mantra, and Yam, Vam, Ram, Lam, Ham as the Tantric Bija (seed) Mantras have three- way concordance.

Na	Ma	Si	Va	Ya
Earth	Water	Fire	Air / Wind / Vayu	Sky / Akasa
Lam	Vam	Ram	Yam	Ham

In the plane of Muladhara (Kundalini, fist plane), Siva stands as Na-Ma-Si-Va-Ya--**Na** for earth and Brahma, **Ma** for water and Vishnu, **Si** for fire and Rudra, **Va** for Vayu and Rudra, **Ya** for Akasa and Sadasiva. NaMaSiVaYa has contextual meanings.

930. ஆறெட்டு எழுத்தின்மேல் ஆறும் பதினாலும்
ஏறிட்டு அதன்மேல் விந்துவும் நாதமும்
சீறிட்டு நின்று சிவாய நமவென்னக்
கூறிட்டு மும்மலம் கூப்பிட்டுப் போமே.

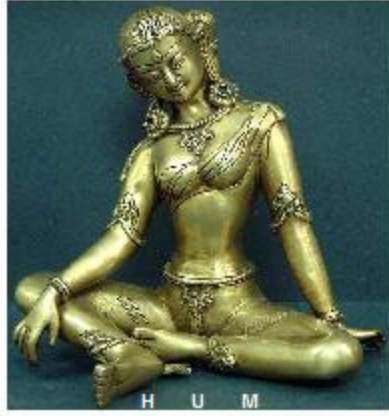
Take the forty-eighth letter (**Sa**); conjoin it with the sixth letter (**U**); top it off with Bindu letter to form syllable **Sum**. Taking the forty-eighth letter (**Sa**), conjoin it with the fourteenth letter (**Au**) and Nada letter (: /**Ah**) to form the syllable **SAUH**. Chant Si Va Ya Na Ma as a sequel. When you chant Sum Sauh Si Va Ya Na Ma thus, the triple maladies (Mumalam) will flee screaming and screeching. --930



அண்ணல் இருப்பது அவள்அக் கரத்துளே
பெண்ணின்நல் லாளும் பிரானக் கரத்துளே
எண்ணி இருவர் இசைந்துஅங்கு இருந்திடப்
புண்ணிய வாளர் பொருளறி வார்களே. 931

Annal («ñ½ = Siva) abides in Her **Vahara** (**Va** of Si **Va** Ya Na Ma) or **Sau**; the Supreme Sakti resides in the **Si** of **Si** Va Ya Na Ma or **Hum**. Thus the pair remain in amity. The Punniyavans (those earned good merit) comprehend the essence of Siva-Sakti.

Siva sits on Parvati's Bija Mantra, SAUH.
Mother Goddess sits on Siva's Bija Mantra, HUM.
Here is symmetry and amity for holy beings to know.



credit for image s: exoticoindia.com

அவ்விட்டு வைத்தங்கு அரவிட்டு மேல்வைத்து
இவ்விட்டுப் பார்க்கில் இலிங்கம தாய்நிற்கும்
மவ்விட்டு மேலே வளியுறக் கண்டபின்
தொம்மிட்டு நின்ற சுடர்க்கொழுந்து ஆமே. 932

By placing the letter "A" in the bottom, "Ara" (Hara) in the middle, and "E" at the top, the shape of Lingam appears. When you feel the Prana ascends from "M" of the pit of the throat (Visuddha Chakra) to the pit on the top of the head (Brahma Randhra, Sahasrara Chakra), you will comprehend and hear the *Thom, Thom of Ananta Nadanam (Dance of delight)* and visualize the splendorous form of the Supreme Substance (Siva). --932

Thom, Thom = தொம் தொம்: onomatopoetic sound made by the dancing feet of the Lord. *Thom, Thom* rhymes with Om. A, Hara, and E are intellect; prowess, abundance and copiousness; and delight.

Verse 932. The Shape Of Lingam
SivaLinga Form from Tamil Letters. Scribe A
in the south, ARA in the middle, E at the top



A-ARA-E IINGAM

Verse 932: When Prana ascends from M (Visuddha Chakra) to
Brahma Randhara, you will hear Thom Thom of Ananta Nadanam and see
the form of Param Porul, Siva

அவ்வுண்டு சவ்வுண்டு அனைத்தும் அங்கு உள்ளது
கவ்வுண்டு நிற்கும் கருதறிவார் இல்லை
கவ்வுண்டு நிற்கும் கருத்தறி வாளாக்குச்
சவ்வுண்டு சத்தி சதாசிவன் தானே. 933

In the Linga form, there is an "A" and a "Sa". Linga form encompasses "A" and "Sa" of Siva and Sakti and all else. Many do not realize the Truth that God in the form of Siva-Sakti has integrated well with the Jivas. The knowers of Truth understand Sadasiva Himself is the Sakti of the Seed Mantra Sa. --933

அஞ்செழுத் தாலே அமர்ந்தனன் நந்தியும்
அஞ்செழுத் தாலே அமர்ந்தபஞ் சாக்கரம்

அஞ்செழுத் தாகிய வக்கர சக்கரம்

அஞ்செழுத் துள்ளே அமர்ந்திருந் தானே. 934

. The five-letter Mantra (Na-ma-si-va-ya--நமசிவாய-- is the seat of Nandi.

PanchsAkaram (Pancham + Akaram = five + chakras) is the sacred Mantra of five letters and Chakras. Siva's abode is in the five letters. --934

கூத்தனைக் காணுங் குறிபல பேசிடில்

கூத்தன் எழுத்தின் முதலெழுத்து ஓதினார்

கூத்தனொடு ஒன்றிய கொள்கைய ராய்நிற்பர்

கூத்தனைக் காணும் குறியது வாமே. --935

. Though one speaks of the many ways of seeing (and merging) with the Kutthan

(கூத்தன் = dancer), it is enough to chant the first letter (Si) of the Dancer's name. They will stand with the like-minded devotees. This is the only way of seeing (and realizing) the Dancer. --935

சிவா = Siva; சி is the first letter of Siva (Lord Nataraja).

அத்திசைக் குள்நின்ற அனலை எழுப்பிய

அத்திசைக் குள்நின்ற நவ்எழுத்து ஓதினால்

அத்திசைக் குள்நின்ற அந்த மறையனை

அத்திசைக் குள்ளுற வாக்கினன் தானே. --936

. Kindle and wake up the Fire (Kundalini) abiding in that direction (In Muladhara

Chakra). Chant the letter Na (ந) abiding in Muladhara Chakra. Meditating on the Na

brings Maraiyan (மறையன் = Supreme Vedist = Siva) to the Chakra. --936

தானே அளித்திடும் தையலை நோக்கினால்

தானே அளித்திட்டு மேலுற வைத்திடும்

தானே அளித்த மகாரத்தை ஓதிடத்

தானே அளித்ததோர் கல்லொளி யாகுமே. --937

If you eye Kundalini, She reveals herself, grants Grace and raises you upwards. If you chant her Ma (ம) in Sahasrara Chakra, She will appear as a splendorous gem.--937

938.

கல்லொளி யேயென நின்ற வடதிசை
கல்லொளி யேயென நின்ற னன் இந்திரன்
கல்லொளி யேயென நின்ற சிகாரத்தைக்
கல்லொளி யேயெனக் காட்டினி றானே. 938

In the North, a splendorous gem (Kailas, the snow-bound Abode of Siva) stood; in the South, Indra, a splendorous gem stood. The letter **Si** (சி) that stood like a splendorous gem is what He showed for all to see.

Kailas in the Himalayas, the abode of Siva in the North shines like a gem in the sunlight of Siva's grace. In the south, Indra shines like a gem because he has control over his Indriyas (senses); his splendor comes from Siva. Siva reveals his splendor in the Jiva as Paramatman.

939.

தானே எழுகுணம் தண்கட ராய்நிற்கும்
தானே எழுகுணம் வேதமு மாய்நிற்கும்
தானே எழுகுணம் ஆவதும் ஓதிடில்
தானே எழுந்த மறையவன் ஆமே. 939

He, the Uncreated (Svayambhu--self-created without parents) stands as the cool rays of Light; the Uncreated stands as the Vedas. If you chant the attributes of the Uncreated, He will appear as the unborn **Maraivavan** (மறையவன் --Vedic Scholar or revealer of Vedas). Marai (மறை) also means to conceal; secret; Vedas as secret.)

940.

மறைய வனாக மதித்த பிறவி
மறையவ னாக மதித்திக் காண்பர்
மறையவன் அஞ்செழுத்து உள்நிற்கப் பெற்ற
மறையவன் அஞ்செழுத்து தாம்அது வாகுமே. 940

As Maraivan, he gave us birth, honoring us, so that we would ourselves become adept in Vedas (**Maraivan**). As Maraivan stands within the five letters (**Na-Ma-Si-Va-Ya**), He Himself is the five letters.

Á`ÈÁŸ = Maraivan = He who expounds or well-versed in Vedas.

941.

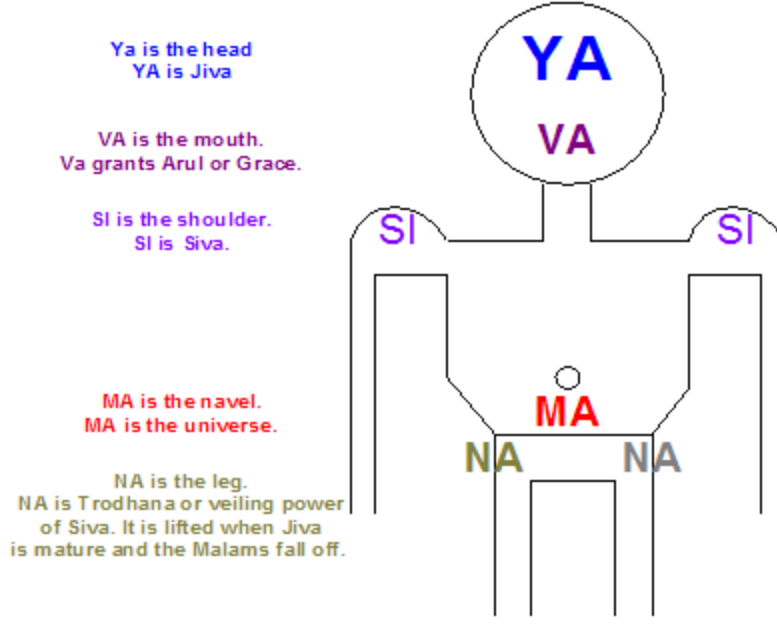
ஆகின்ற பாதமும் அந்நாவாய் நின்றிடும்
ஆகின்ற நாபியுள் அங்கே மகாரமாம்
ஆகின்ற சீயுரு தோள்வவ்வாய்க் கண்டபின்
ஆகின்ற வச்சுடர் யவ்வியல் பாமே. 941

. His feet stand as Na; His navel holds the Ma; His two shoulders are Si; His mouth is letter Va; the letter Ya shows as the radiant head. Thus Siva is of the form of five letters.
941--Tirumantiram

Unmai Vilakkam by KadantAn (13th Century CE) in his 33rd Verse expresses the same thought.

ஆடும்படி கேள் நல் அம்பலத்தான் ஐயனே
நாடும் திருவடியிலே நகரம் -- கூடும்
மகரம் உதரம் வளர்தோள் சசிகரம்
பகரும் முகம் வாழுடியப் பார் -- 33 உண்மை விளக்கம்.

Listen, My Dear, to the explication of the Dance (movements) of the Lord of Ambalam.
His sacred feet are Na; His navel is Ma; His waxing crescent-shoulders are Si; His face is Va; His head is ya.



This is the anthropomorphized form of 5-letter Siva Mantra NA MA SI VA YA, as depicted by Mular in Verse 941 in Tirumantiram. Top-down Mantra (one of the many anagrams of Namasivaya) as depicted here is **YA VA SI MA NA**--

ய வா சி ந ம, which is the upside-down mirror image of **ந ம சி வா ய**.

The devotees meditate on the five letters (**NaMaSiVaYa**) as Supreme Siva, who remains in their heart.

942.

அவ்வியல் பாய இருமுன்று எழுத்தையும்
செவ்வியல் பாகச் சிறந்தனன் நந்தியும்
ஒவ்வியல் பாக ஒளியுற நோக்கிடில்
பவ்வியல் பாகப் பரந்துநின் றானே. 942

The two plus three letters (two plus three = five letters = **NaMaSiVaYa**) shines great and remains as radiant Nandi form. If you see Him inside you as OM, He spreads out as a vast ocean.

Nandi = theriomorphic form of Siva. Nandi = the happy one; **the sacred bull**; name of Siva's bull and His vehicle. Granite Nandi is seated in front of the shrine facing Lingam in Shiva's shrine.



Nandi, the sacred Bull



Lingam, a form of Siva

943.

பரந்தது மந்திரம் பல்லுயிர்க் கெல்லாம்
வரந்தரு மந்திரம் வாய்த்திட வாங்கித்
துரந்திடு மந்திரம் சூழ்பகை போக
உரந்தரு மந்திரம் ஓமென்று எழுப்பே. 943

The Mantras are expansive. The Mantras offer Varam (boon) to all lives. The Mantra guarantees conquest. The enveloping hostilities flee by the strength of the Mantras. Awaken the Mantra starting with Om.

Om Namasivaya is an expansive Mantra. Conquest over the enveloping hostilities means that by chanting the Mantra, Karma and birth-death-rebirth cycles are overcome by the strength of the Mantra. How do you awaken the Mantra? Awaken the Mantra with **Om** and follow up with **Namasivaya**. It is a boon-giving Mantra.

944.

ஓமென்று எழுப்பிதன் உத்தம நந்தியை
நாமென்று எழுப்பி நடுவெழு தீபத்தை
ஆமென்று எழுப்பிஅவ் வாறுஅறி வார்கள்
மாமன்று கண்டு மகிழ்ந்திருந் தாரே. 944

Awaken **Om** (Pranavam); awaken the Supreme Nandi by uttering **Na**; awaken the Light in the middle of the forehead, as perceived by the knowers who enjoy seeing the dance (in their mind's eye).

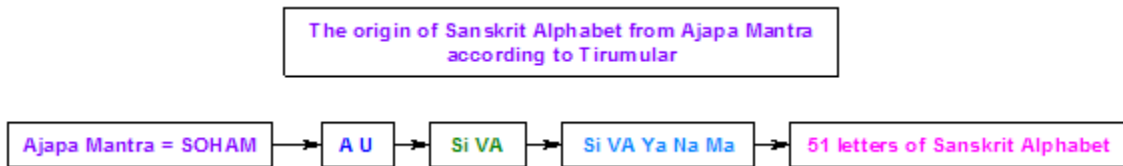
The Divine Dance in Ajna Chakra: Awakening Om and Na in praise of the Supreme Nandi enables kindling the Light of Ajna Chakra Kundalini Fire. The Point on the forehead between the eyebrows is the site of the Light of Ajna Chakra (Bhru-Madya), which is also the Light of Siva. This dancing Light is the dance of Lord Nataraja enjoyed in ecstasy by the Kundalini Yogis who ascended from Muladhara Chakra to Ajna Chakra.

AUM: Tirumular says that the one letter, A, represents the universe. The two letters A and U are Siva and Sakti, the latter being the all-powerful manifest energy of Siva. The three letters, A, U, and M are Siva, Sakti and Light, the last being Jnana or knowledge. The letter M is also Maya. Tirumular calls AUM as one-letter Mantra, representing Tandava, the Divine Dance of Siva. Tandava is derived from Tandu, a dancer and servant of Siva. Any act performed by Siva is a dance. The dances are named according to his acts (creation, maintenance, destruction, veiling and Grace), places (Chidambaram, etc.), and competition (Urdhva), 25 Lilas (acts of play). The most celebrated dance is the 'Tandava' in Chidambaram.

945.

ஆகின்ற சக்கரத் துள்ளே எழுத்துஐந்தும்
பாகொன்றி நின்ற பதங்களில் வார்த்திக்கும்
ஆகின்ற ஐம்பத்து ஓரெழுத்து உள்நிற்கப்
யாகொன்றி நிற்கும் பராபரன் தானே. 945

The five letters abide in the Chakra remaining beautifully in their appropriate positions. ParAparan stands in a beautiful state in the 51 letters.



946.

பரமாய அஞ்செழுத்து உள்நடு வாகப்
பரமாய நவசிவ பார்க்கில் மவயரசி

பரமாய சியநம வரம்பரத்து ஓதில்
பரமாய வரசி மயநமாய் நின்றே.

Ya is the middle letter of the supreme 5-letter Mantra, **Na Ma Si Va, Ya**.. Meditate on the Supreme **Si Va, Ya Na Ma**, the Supreme **Ya Na Va Si Ma**, the supreme **Ma Va Ya Na Si**, Supreme **Si Ya Na Ma Va** and the Supreme **Va Si Ma Ya Na**: thus stand the Anagrams (of **Na Ma Si Va, Ya**).

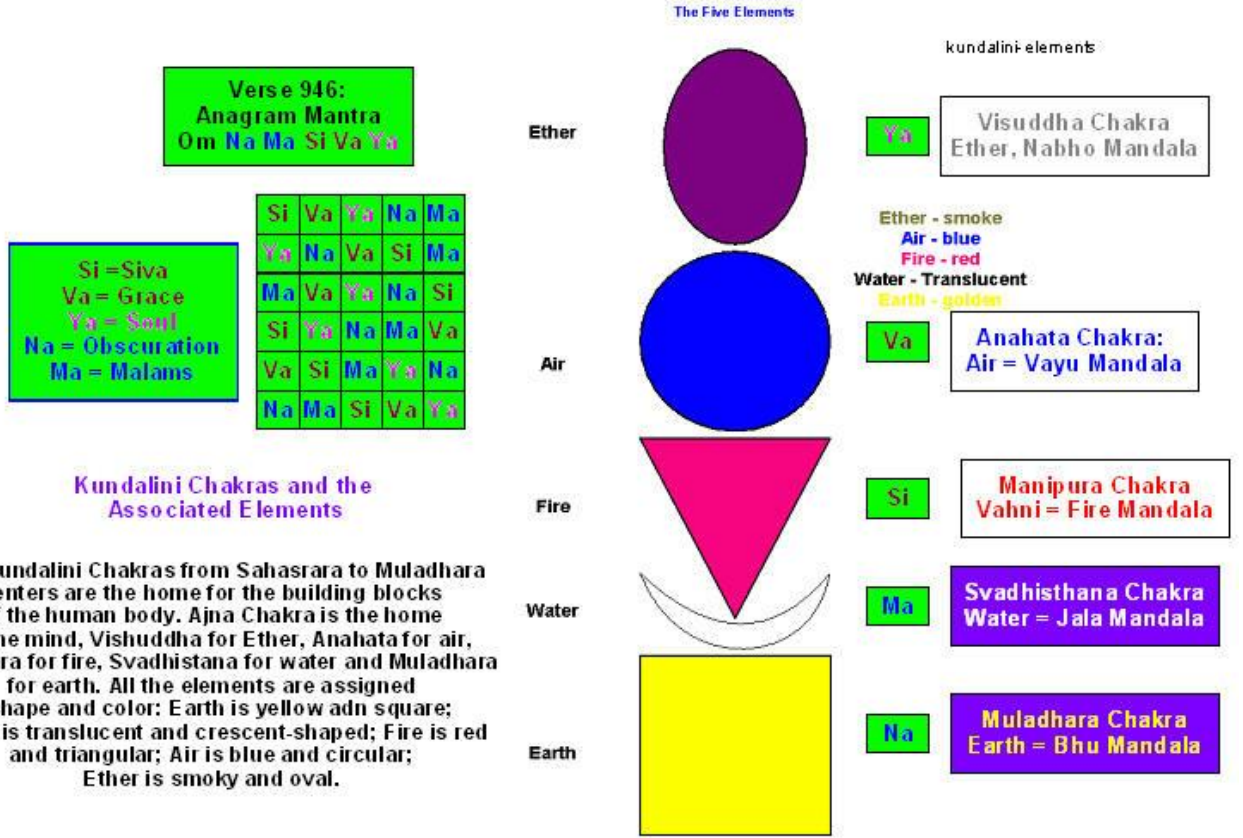
In the plane of Muladhara (Kundalini, first plane), he stands as Na-Ma-Si-Va-Ya--
Na for earth and Brahma, **Ma** for water and Vishnu, **Si** for fire and Rudra, **Va** for Vayu and Rudra, **Ya** for Akasa and Sadasiva. NaMaSiVaYa has contextual meanings:

Na	Ma	Si	Va	Ya
Earth	Water	Fire	Air / Wind / Vayu	Sky / Akasa
Lam	Vam	Ram	Yam	Ham

In the plane of Muladhara (Kundalini, first plane), He stands as Na-Ma-Si-Va-Ya: Na for earth and Brahma, Ma for water and Vishnu, Si for fire and Rudra, Va for Vayu and Rudra, Ya for Akasa and Sadasiva. NaMaSiVaYa has contextual meanings:

946. **Ya** is the middle letter of the supreme 5-letter Manta, **Si Va Ya Na Ma**. Meditate on the Supreme **Ya Na Va Si Ma**; **Ma Va Ya Na Si**; **Si Ya Na Ma Va** and the Supreme **Va Si Ma Ya Na**; thus stand the Anagrams of **Na Ma Si Va Ya**.

Mantra	Na	Ma	Si	Va	Ya
Elements	Earth	Water	Fire	Air	Ether
Bija Mantra	Lam	Vam	Ram	Yam	Ham



947.

நின்ற எழுத்துகள் நேர்தரு பூதமும்
நின்ற எழுத்துகள் நேர்தரு வண்ணமும்
நின்ற எழுத்துகள் நேர்தர நின்றிடில்
நின்ற எழுத்துள்ளும் நின்றனன் தானே. 947

The letters stand for five Bhutas; The letters stand for five colors; If the letters stand in proper order, He will stand in those letters.

NA MA SI VA YA represent five great elements: earth, water, fire, air and ether, which have their own colors as seen in the above chart. The prevailing opinion is that these elements are represented on the Yantra by colors and shape.

948.

நின்றது சக்கரம் நீளும் புவியெல்லாம்
மன்றது வாய்நின்ற மாயநன் னாடனைக்
கன்றது வாகக் கறந்தனன் நந்தியும்
குன்றிடை நின்றிடும் கொள்கையன் ஆமே. 948

The Chakra stood and spread all over the universe. The Lord stands at the entrance of the Hall, the arena of His beautiful land of Maya. As the milk flows from the cow to the calf, grace flows from Nandi, who stands high atop the (Kailas) mountain.

Here Chakra means a circle, which could be part of Mandala and Yantra, or a group of men, women or both. Since the previous verses made reference to Yantras, there is no need to think that the Chakra refers to a circle of Tantric practitioners of Panchamakara. The Chakra here refers to the universe as his stage for His Cosmic Dance. As said earlier, Nandi, the sacred Bull is the theriomorphic form of Siva and confers Grace on Siva devotees. Verse 947 says that Siva abides in the Great Five Elements also.

949

கொண்டஇச் சக்கரத் துள்ளே குணம்பல
கொண்டஇச் சக்கரத் துள்ளே குறிஐந்து
கொண்டஇச் சக்கரங் கூத்தன் எழுத்துஐந்தும்
கொண்டஇச் சக்கரத் துள்நின்ற கூத்தே. 949

There is a plenitude of goodness in the Chakra. Within this Chakra, there are five entities. Within this Chakra there are the five letters of the Divine Dancer. In this Chakra, Divine Dance goes on.

This universe is His stage and He performs the Dance of creation, sustenance, destruction, veiling and grace. This Chakra contains the Suksma Panchaksharam OM and the Sthula Panchaksharam NA MA SI VA YA. As a Divine Dancer He is Nataraja or Natana Sabapathy. Nata + Raja = Dance King = King of Dance. Natana + Sabha + Pathy = Dance + Stage + Master = Master of the Dance stage.

950.

வெளியில் இரேகை இரேகையி லத்தலை
சுளியில் உகாரமாம் சுற்றிய வன்னி
நெளிதரும் கால்கொம்பு நோவிந்து நாதம்
தெளியும் பிரகாரம் சிவமந் திரமே. 950

Space does not have lines. Chakras have lines. Between the eyebrows of the head, place A. On the vortex of the head, place U, around which place the letter MA. The sinuous line makes the Bindu, the "leg" SI; the straight line "horn" is the Nada letter, VA. This is the Siva Mantra.

951.

அகார உகார சிகார நடுவாய்
வகாரமோடு ஆறும் வளியுடன் கூடிச்
சிகார முடனே சிவன்சிந்தை செய்ய
ஓகார முதல்வன் உவந்துநின் றானே. 951

Start with A and U, Si in the middle. Start with Va with the breath flowing. Start with Si and meditate on Siva. The Omkara Prime One reveals.

Comment: **Pranava OM** is the prologue followed by Anagram Siva Mantra as depicted below.

Start with A and U, **Si** in the middle = **OM Na Ma Si Va Ya**. (ஓம் ந ம சி வா ய) Front load of obscuraton and impurities. This is the Mantra for ordinary mortals, who are not enlightened with spiritual wisdom. It will become apparent to you that the head of Mantra is **Na Ma** indicating obscuraton and impurity and the soul **Ya** is in the tail of the Mantra. All souls strive to sit between **Si** and **Va** , a state of liberation.

Start with **Va** with the breath flowing = **OM Va Si Ya Na Ma**. (ஓம் வா சி ய ந ம) Front load of Grace and Siva, as seen in pure souls. Mantra is for pure souls, who left behind their obscuration and impurities.

Start with **Si** and meditate on Siva = **OM Si Va Ya Na Ma**. (ஓம் சி வா ய ந ம) Front load of Siva and Grace, as seen in one who is like Siva--Great Souls. Mantra for Great Souls.

Panchaaksharam, the five-syllable mantra, represents Siva in Lingam and Nataraja.

In the following passages let me explain the Siva Mantra in varying combination of letters.

Tirumular says that anagram Mantra, Na-Ma-Va-Si-Ya stands in the sphere of Fire; Va-Si-Ya stands in that of Sun; and Va-Si stands in the sphere of Moon. The basic Mantra is **Na Ma Si Va Ya**. See variant example below. When the soul **Ya** is flanked by **Na** and **Ma** on the front and **Si** and **Vā** on the back, **Na** and **Ma** representing Tirodhana and Mala lead the soul into bondage and rebirth and **Si** and **Vā** representing Siva and Arul confer salvation and Grace to the soul.

Na Ma Ya Si Vā

In the above Mantra, obscuration and impurities are the burdensome front load (**Na Ma**) on the soul **Ya**, Siva and Grace **Si Vā** come once the soul is divested of the front load.

Na-Ma-Ya Si Vā: This is what you want. At this juncture the soul **Ya** sits between **Si Vā** and the new configuration is **Si Ya Vā**. This is bliss; this is liberation.

Na = Tirodhana Sakti or Obscurant Siva Sakti.

Ma = Malas or impurities

Si = Siva

Vā = Grace

Ya = soul

Kēvala state is dream-sleep state of the soul **Ya** before birth.

Sakala state is awake state, life of the embodied soul on earth (**Na Ma Ya**).

Suddha state is deep-sleep state, merger with Siva (**Si Vā Ya**→ **Si Ya Vā**); **Na Ma** left the soul.

The soul **Ya** is bound by **Na** and **Ma** and set free by **Si** and **Vā**. Soul's **Kevala** state harbors inactive and indolent Anava Mala; **Sakala** state, active and redolent; **Suddha** state, inactive, benign, and full of Bliss. Sakala state depicts **NaMaYaSiVā** in that there is a front load of **NaMa** (obscurator and Malas) on the soul while the soul is in bondage and body in the phenomenal world; in **Siva Suddha Jnana state**, **SiVāYaNaMa** depicts **SiVā**, (Siva and Grace) in the forefront in the soul and **NaMa** are the tail--empty shells of Tirodhana and impurities.

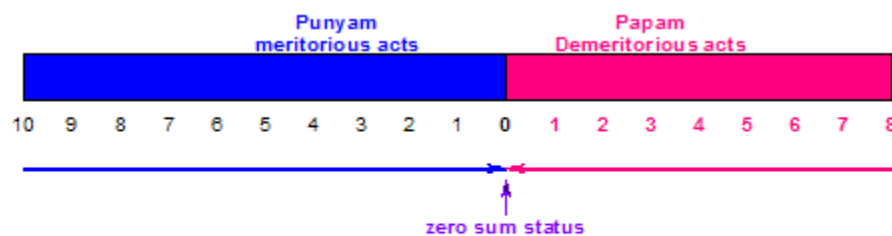
It is not proper for **Ya** to interpose between **Na** and **Vā**; by enlightenment and salvation **Ya** interposes between **Si** and **Vā**.

SiVā is perfection; when the soul interposes between **Si** and **Vā** as **SiYaVā** in Mukti (liberation), **Ya** becomes one with **SiVā**, loses its individuality and stands with **SiVā** in complete effacement and suffusion in the effulgence (of **SiVā**). **SiYaVā** introduces another element in the unified state, making **Ya** appear distinct. (Remember that soul in merger with Sivasakti maintains its distinct status but is so suffused with effulgence of Sivasakti, the distinction is not apparent.)

Perfected souls who do not want rebirth and suffering in this world chant **SiVāYaNaMa**. By this Mantra one invokes **Si** and **Vā** (Siva and Grace) to come to **Ya** (the soul) so that **Na** and **Ma** (Tirodhana and Malas) leave the soul. Siddhas in the know chant the Mantra in the right order, **SiVāYaNaMa**; Sakalars not in the know chant **NaMaSiVāYa**; they have the frontload of obscurator of grace and impurities. In **SiVāYaNaMa**, the lead is taken by Siva and Grace while in **NaMaSiVāYa**, the lead is taken by **Tirodhana** and **Malas**, which shroud and lead the soul astray. We are Sakalar class souls and thus the Mantra sequence for us is **NaMaSiVaYa**, indicating that the cloud of Tirodhana obscures the sunlight of enlightenment or Siva Jnanam shining on the soul which is under the deleterious influence of Malas; obscurator will last until Malas are eradicated and (**Malaprapakam**) and **Iruvinaiyoppu** are realized. **Iru-Vinai-y-Oppu = Two Deed resolution = equable resolution of good and bad Karma**. According to

Tamil Lexicon it means "State of the soul in which it takes an attitude of perfect equanimity towards meritorious or sinful deeds."

Let me explain this concept of **Iruvinaiyoppu**. You have ten good deeds and eight bad deeds in your karmic bag; that does not mean that you have $10-8 = 2$ good deeds, entitling you to merge with Siva with a positive balance sheet. Siva does not like any load of good or bad deeds clinging on the soul, which has to be completely devoid of any extraneous elements; it has to be pure and pristine. This $10-8=2$ good-deed-man has to eat the ten good fruits of ten good deeds and eight sour fruits of eight bad deeds; that brings the score to zero, zero load of karma on the soul.



A person has 10 meritorious acts and 8 demeritorious acts.
That does not mean ten-minus eight should resolve
the problem to the positive side. Both have to come to a zero
status independently to call it a complete resolution of two acts.
(Iruvinaiyoppu) Nil karma is the best karma.

After the Light of Knowledge (Jnana) descends (**Saktinipatam**) into the soul, it undergoes **Odukkam** (**Involution [oneness or absorption] into Siva Sakti.**) and the soul is liberated. At this juncture the mantra is **SiVaYaMaNa** or **SiVaYaNaMa**. In this instance, liberation is achieved and individuality subsumed, Siva and Arul (Grace) are the leading elements of Mantra and Siva is the object of worship. Siva and Arul are the head; Soul is the middle; Malas and Tirodhana are the tail.

In Kundalini Yoga at Ajna Chakra, this Panchakshara Mantra (**SiVaYaMaNa**, five letter Mantra) becomes three letter Mantra (**SiYaVa**) for the sage of spiritual development and attenuation of Malas.

SiYaVa (three letter Mantra) is meant for the Sadhaka whose spiritual development has taken him to the level of Ajna Chakra (between the eyebrows), where **Ya** (soul) is

comfortably placed between **Si** (Siva) and **Va** (Sakti); herein the soul serves at the feet of Siva and Sakti in prayer, meditation and sacrifice.

Tirodhana : obscuration or concealment. Tirodhana Sakti, belonging to Sakti, is an obscurant of divine knowledge, instigator of Anava Mala to its self-destruction and impeller of desires, and creates in the embodied soul a sense of belonging to the world of pain and pleasure until the soul is ready (mature enough) to give them up for progress towards Suddha Jnana (pure knowledge) state. It is like the professor of mathematics concealing his knowledge of higher mathematics and letting his preschooler son struggle with simple additions.

Malas: impurities of the soul. Go to primer_in_saiva_siddhanta.htm for more details.

952.

அற்ற இடத்தே அகாரமது ஆவது
உற்ற இடத்தே உறுபொருள் கண்டிடச்
செற்றம் அறுத்த செழுஞ்சுடர் மெய்ப்பொருள்
குற்றம் அறுத்த பொன்போலும் குளிகையே. 952

The center devoid of wakefulness and sleep (Bhru-Madhya): that is where AUM dawns. The ones who realized (Ajna Chakra) see visions of Siva who removes aversion, anger and hatred (செற்றம்), radiates like the effulgent light, remains as the TRUTH and Essence (மெய்ப்பொருள்) and blameless, and shines like a golden gem.

Ajna Chakra is located in Bhru-Madhya, the spot between the eyebrows. This is one of the Kundalini Chakras. The yogis who realize Ajna Chakra, the sixth chakra, which is the mind center and the junctional and transitional point between the lower consciousness of the lower Chakras and the highest consciousness and illumination of Sahasrara. That is why Mular says that Ajna Chakra is devoid of the three usual conscious states of a human: wakefulness, dream sleep and deep sleep. More on Ajna Chakra in [Kundalini Power](#).

960.

அருவினில் அம்பரம் அங்கெழு நாதம்

பெருகு துடியிடை பேணிய விந்து
மருவி யகார சிகார நடுவாய்
உருவிட ஊறும் உறுமந் திரமே. 960

Nada rises in the formless space. Bindu swells from the slender waist of Sakti. Nada and Sakti form OM, which when combined with SIVaYANaMA with YA in the middle, serves as stream of Bliss.

Go to [BINDU](#) for details.

OM + SIVAYANAMA = Om SivaYanama. When a votary chants this Mantra, he will attain Siva's bliss. Here NA and MA are obscuration and impurities of the soul. They form the tail of the Mantra, meaning that the soul has left them behind. SI and VA are at the head of the Mantra meaning Siva and Sakti (Grace) are leading the third element YA the soul to Bliss. Another important point is the NA and MA are dropped off by YA ; NAMAYA becomes SIVAYA. YA transposes itself between SI and VA and transforms the Mantra to SIYAVA, at which time the YA the soul obtains Mukti.

OM + SIVAYANAMA = OM SIVAYANAMA--> OM + SIVAYANAMA

----> OM + SIVAYA --> OM + SIYAVA.

968.

உண்ணும் மருந்தும் உலப்பிலி காலமும்
பண்ணுறு கேள்வியும் பாடலு மாய்நிற்கும்
விண்ணின்று அமரர் விரும்பி அடிதொழ
எண்ணின்று எழுத்துஅஞ்சும் ஆகிநின் றானே. 968

He is the ingested Medicine. He is the deathless Time (உலப்பில் காலம்). He is the song, the melody, and the meaning. The gods of heaven (deities -- விண்ணின்று அமரர்) worship at His feet with affection. He stands as the Five Great Bhutas (elements) and five-letter Mantra. 968

He is the Medicine, meaning he is the Cure-all for all the ills of Humanity. He ingested the HalAhala poison that emerged from the foaming sea and thus saved the gods, the

demons and all living creatures. He is MahAkAla (Great Time). He is the letters, the song, the melody, the meaning, the Five elements and the five-letter Mantra, **Na Ma Si Va Ya**.

971.

நாலாம் எழுத்துஓசை ஞாலம் உருவது
நாலாம் எழுத்தினுள் ஞாலம் அடங்கியது
நாலாம் எழுத்தே நவிலவல் லார்கட்டு
நாலாம் எழுத்தது நன்னெறி தானே. 971

The sound of the fourth letter (**Va**) forms the world. Inside the fourth letter abides the world. The fourth letter for the chanting ones is the fourth letter that shows the right path. 971

NA¹ MA² SI³ VA⁴ YA⁵: The fourth letter **VA** is Sakti, while the third letter **SI** is Siva. The universe proceeds from the Tattvas generated by Sakti. Sakti shows the right path to the one who meditates on the fourth letter.

972.

இயைந்தனள் ஏந்திழை என்னுளம் மேவி
நயந்தனள் அங்கே நமசிவ என்னும்
பயந்தனை யோரும் பதமது பற்றும்
பெயர்ந்தனன் மற்றும் பிதற்றுஅறுத் தேனே. 972

Sakti entered my heart; she enjoyed chanting **Na Ma Si Va**. Considering all the benefits, all of you hold on to Her feet. I was a changed man; thus, I stopped babbling. 972

Sakti on Her own accord entered my heart and mind. She was seated there rejoicing, as I chanted **NaMaSiVa**. Realizing as to what it brings, I hold on to Her Feet. Thus I morphed (abandoning all my attachments). (I acquired Jnana and) my prattle vanished.

This is the example of Saktinipatham (**சக்திநிபதம்**), meaning descent of Sakti in the soul, giving the spiritual knowledge (Jnana). Holding on Her feet is treasuring the Jnana

in the soul. This is an indication of eradication of all Malas (மும்மலம்), spiritual darkness (இருள்), and confusion (மருள்) and acquisition of Grace (அருள்) from the Supreme Knowledge of Siva (தெருள்).

973.

ஆமத்து இனிதிருந்து அன்ன மயத்தினை
ஓமத்தி லேயுதம் பண்ணும் ஒருத்திதன்
நாம நமசிவ என்றிருப் பாருக்கு
நேமத் தலைவி நிலவிநின் றாளே. 973

Offer the life-giving grains in the Fire of OM and Sakti, as the Holder of Dharma reveals Herself to the chanters of NaMaSiVa. 973

974.

பட்ட பரிசே பரமஞ் செழுத்ததின்
இட்டம் அறிந்திட்டு இரவு பகல்வர
நட்டமது ஆடும் நடுவே நிலையங்கொண்டு
அட்டதே சப்பொருள் ஆகிநின் றாளே. 974

The Lord's gift to humanity is the Five Letters; He dances in them day and night. In eternal love, He abides in forms. 974

Na Ma Si Va Ya are the five-letter Mantra, a gift by Siva to the humanity. He dances day and night in the eight elements: Sky, Earth, Water, Fire, Wind, Sun, Moon, and the individual soul.

975.

அகாரம் உயிரே உகாரம் பரமே
மகார மலமாய் வருமுப் பதத்தில்
சிகாரம் சிவமாய் வகாரம் வடிவமாய்
யகாரம் உயிரென்று அறையலும் ஆமே. 975

Akaara is Jiva; Ukaara is Para; Makaara is Mala; thus they are in the three-letter word AUM. Si is Siva, Va is Sakti, Ya is Jiva. Thus they are the three-letter word Si Va Ya.

975

AUM: A is Jiva or individual soul; U is Supreme Substance or Being (பரம்பொருள்); M is Malam or impurities.

976.

நகார மகார சிகார நடுவாய்
வகாரம் இரண்டும் வளியுடன் கூடி
ஓகார முதற்கொண்டு ஒருக்கால் உரைக்க
மகார முதல்வன் மனத்தகத் தானே. 976

Letters Na and Ma as the beginning, letter Si at the center and letter Va integrated with the breathing are uttered along with OM at the very beginning of all. Once chanted thus, the Lord of Ma (Maya) will abide in your heart.976

Purport: **Na** is in Brumadya (mid forehead) depicting the Ajna Chakra; **Ma** abides in the throat depicting Visuddha Chakra; **Si** are the eyes depicting the Sun and the Moon. If a Sadhaka meditates on Siva concentrating on Na (Ajna Chakra), the Lord of Ma will enter the heart of the Sadhaka. Va represents the breathing through the Ida and Pingala Nadis.

977.

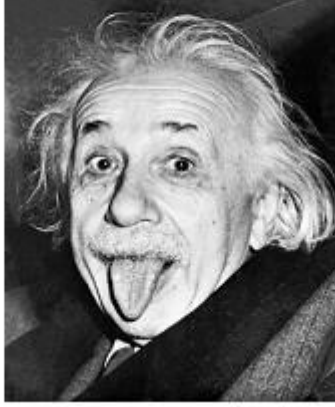
அஞ்சுள வாணை அடவியுள் வாழ்வன
அஞ்சுக்கும் அஞ்செழுத்து அங்குசம் ஆவன
அஞ்சையும் கூடத் தடுக்கவல் லார்கட்கே
அஞ்சாதி ஆதி அகம்புக லாமே. 977

Five elephants live in the body-forest; the five letters (of **NaMaSiVaYa**) become the goads for the control of five elephants; those who know how to control the five (senses) will have the privilege to merge with the the head of the five letters. 977

The body is the forest wherein five elephants (senses) roam. Siva's goads are five-letter Mantra, **NaMaSiVaYa**, which can control the five elephants. They who with the help of the five goads of Mantra control the five senses are capable of merging with Siva, the head of the five-letter Mantra. Learned pundits say that the five senses correlate with

the Mantra too: **Na** is body (Self-sense); **Ma** is Tongue (Taste); **Si** is eyes (Vision); **Va** is nose (sense of smell); **Ya** is ears (hearing).

Verse 977. The body and the sensory organs are **Na Ma Si Va Ya**.
Na is body (Self-sense); **Ma** is Tongue (Taste); **Si** is eyes (Vision);
Va is nose (sense of smell); **Ya** is ears (hearing).



980.

அஞ்சுக அஞ்செழுத்து உண்மை அறிந்தபின்
நெஞ்சுகத்து உள்ளே நிலையும் பராபரம்
வஞ்சகம் இல்லை மனைக்கும் அழிவில்லை
தஞ்சம் இதுவென்று சாற்றுகின் றேனே.

Know the rare and blissful truth about the five letters (**Na Ma Si Va Ya**). After you realize this, you will be full of ParAparam. in your heart. There is no untruth in this. There is no destruction of this body. I declare that this is the refuge.

981

சிவாயவொடு அவ்வே தெளிந்துஉளத்து ஓதச்
சிவாயவொடு அவ்வே சிவனுரு வாகும்
சிவாயவொடு அவ்வும் தெளியவல் லார்கள்
சிவாயவொடு அவ்வே தெளிந்திருந் தாரே. 981

Chant Sivaya (**SiVaYa**) with Om as Om **SiVaYa** with conviction. Om Sivaya is the Form of Siva. Such people remain serene (தெளிதல்) 981

982.

சிகார வகார யகார முடனே

நகார மகார நடுவுற நாடி
ஓகார முடனே ஒருகால் உரைக்க
மகார முதல்வன் மதித்துநின் றானே. 982

Add **Si Va Ya** to **Na Ma** and meditate on them inside your heart by adding **Om** to them.
The MahAra Muthalvan (மகார முதல்வன்), the Lord of **Ma** gives praise and
appearance. 982

983.
நம்முதல் ஓர்ஐந்தின் நாடுங் கருமங்கள்
அம்முதல் ஐந்தில் அடங்கிய வல்வினை
சிம்முதல் உள்ளே தெளியவல் லார்கட்குத்
தம்முதல் ஆகும் சதாசிவந் தானே. 983

Vanquishing the refractory Karmas and gaining fruition of your thoughts remain within
(the power of) the Mantra beginning with Na (**NaMaSiVaYa**). They who in their hearts
meditate on the five letters beginning with **Si** (**SiVaYaNaMa**) will be in par with
Sadasiva. 983

984.
நவமும் சிவமும் உயிர்பர மாகும்
தவமொன்று இலாதன தத்துவம் ஆகும்
சிவம்ஒன்றி ஆய்பவர்ஆதர வால்அச்
சிவம்என்ப தானாம் எனும்தெளி வற்றதே. 984

Na is Embodied life; **Si** is Param or Supreme Siva. They who never preformed Tapas
would become Siva, the Lord of the Tattvas if they chant **Si Va**. Of that, there is clarity.
984

985.
கூடிய எட்டும் இரண்டும் குவிந்தறி
நாடிய நந்தியை ஞானத்துள் ளேவைத்து
ஆடிய ஐவரும் அங்குஉறவு ஆவார்கள்
தேடி அதனைத் தெளிந்தறி யீரே. 985

Know you 8 and 2 (A and U) well. Keep the sought-after Nandi.in Jnana. The five out-of-control senses will become friends and act according to our desire. Seek after it and become convinced. 985

Know you 8 and 2 well. Tamil numbers 8 and 2 look like Tamil alphabets அ

உrespectively. Tamil does not have a zero. Zero is invention of Indo-Aryans. The purport is that one should meditate on AUM so that the five sense organs become friends and come under one's control. Nandi is the theriomorphic form of Siva.

Verse 985: Tamil numbers

க	உ	ந	ச	ஐ	கூ	எ	அ	கூ	ய
1	2	3	4	5	6	7	8	9	10

986.

எட்டும் இரண்டும் இனிதுஅறி கின்றிலர்
எட்டும் இரண்டும் அறியாத ஏழையர்
எட்டும் இரண்டும் இருமூன்று நான்கெனப்
பட்டது சித்தாந்த சன்மார்க்க பாதமே. 986

Eight and two (A and U = அ and உ): Ignoramus knows not their value. The penury knows not what 8 and 2 are. Eight and two are 3 + 3 + 4 and amount to 10: That is Siddhanta Sanmargam (சித்தாந்த சன்மார்க்கம்). 986

Akaram Ukaram are Sakti and Siva. The penury lack in knowledge and are rich in ignorance. Na Ma Si Va Ya are 10 letters of 5-letter mantra, **Na Ma Si Va Ya**. This verse is a play on words and numbers.

987.

எட்டு வரையின்மேல் எட்டு வரைகீறி

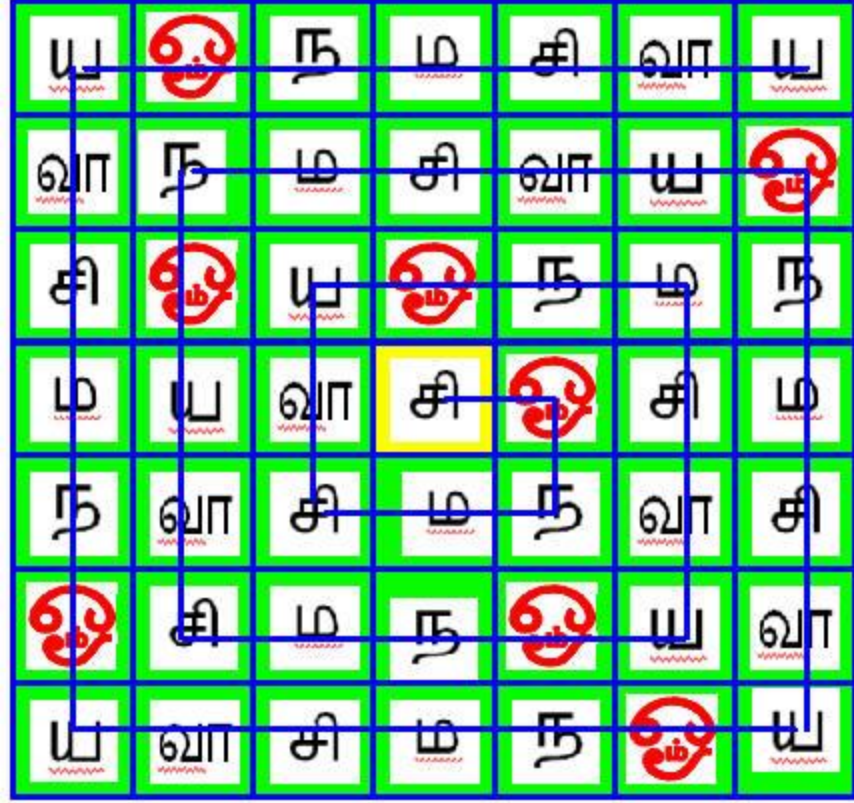
இட்ட நடுவுள் இறைவன் எழுத்தொன்றில்
வட்டத்தி லேயறை நாற்பத்தெட் டும்இட்டுச்
சிட்டஞ் செழுத்தும் செபிசீக் கிரமே. 987

Draw 8 vertical and 8 horizontal lines. In the central box, place Si (சி) and fill all the rest of the boxes with Om Na Ma Si Va Ya and offer your prayer. 987

Verse 987. Draw 8 vertical and 8 horizontal lines. In the central box, place Si and fill all the rest of the boxes with Om Na Ma Si Va Ya and offer your prayer.

ய	ஓம்	ந	ம	சி	வா	ய
வா	ந	ம	சி	வா	ய	ஓம்
சி	ஓம்	ய	ஓம்	ந	ம	ந
ம	ய	வா	சி	ஓம்	சி	ம
ந	வா	சி	ம	ந	வா	சி
ஓம்	சி	ம	ந	ஓம்	ய	வா
ய	வா	சி	ம	ந	ஓம்	ய

ய	Om	Na	Ma	Si	Va	ய
Va	Na	Ma	Si	Va	ய	Om
Si	Om	ய	Om	Na	Ma	Na
Ma	ய	Va	Si	Om	Si	Ma
Na	Va	Si	Ma	Na	Va	Si
Om	Si	Ma	Na	Om	ய	Va
ய	Va	Si	Ma	Na	Om	ய



988.

தானவர் சட்டர் சதிரர் இருவர்கள்
ஆனஇம் மூவரோடு ஆற்றவர் ஆதிகள்
ஏனைப் பதினைந்தும் விந்துவும் நாதமும்
சேனையும் செய்சிவ சக்கரந் தானே. 988

Dhanavar, Sattar, two Sathirar, the other fifteen, Bindu, Nada, and Siva Ganas: All these entities make the Siva Chakra. 988

989.

பட்டனம் மாதவம் ஆறும் பராபரம்
விட்டனர் தம்மை விகிர்தா நமஎன்பர்
எட்டனை யாயினும் ஈசன் திறத்திறம்
ஒட்டுவன் பேசுவன் ஒன்றறி யேனே 989

They attained Paraparam by performing Great Tapas, Surrendered to Him (Siva) and adored Him by chanting **Si Va Ya Na Ma**. I speak meager words about the greatness of the mighty Lord. i know very little, as I approach Him. 989

990. சிவன்முதல் மூவரோடு ஐவர் சிறந்த
அவைமுதல் ஆறிரண்டு ஒன்றொடுஒன்று ஆன
அவைமுதல் விந்துவும் நாதமும் ஒங்கச்
சவைமுதல் சங்கரன் தன்பெயர் தானே.990

990.Siva is the First; then come the three; the five follow them; they are six plus two plus one (9), all in One. The highest among them are nada and Bindu. In this company, Sankara ranks first. 990

Siva is the First and Foremost among all gods. The Triune are Siva, Sakti, and Nadabindu. Brahman, Vishnu, Rudra, Sadasiva, and Mahesvara form the pentad. Siva, Sakti, and Nada, Bindu, Brahman, Vishnu, Rudra, Sadasiva, and Mahesvara form the six plus two plus one (in all nine); all these nine are One.

997. Stambhana Chakra

997. தம்பனம்
நின்ற அரசம் பலகைமேல் நேராக
ஒன்றிட மவ்விட்டு ஓலையிற் சாதகம்
துன்று மெழுகையுள் பூசிச் சுடரிடைத்
தன்ற வெதுப்பிடத் தம்பனங் காணுமே. 84

Tirumular says that One should carve **Ma Si Va Ya Na** on the Peepul tree plank (அரசு மரம் பலகை) and also on the palm leaf. On the latter, apply wax and place it on low fire and meditate on the Mantra; Your enemies will be rendered immobile and paralytic of inimical actions (**தம்பனம்**) .

The ritual consists of placing the leaf on the plank and meditate on the Mantra. **தம்பனம்** = Sanskrit **Sthambana** = Arresting the natural forces; making stiff or rigid; paralyzing; Magic art of paralyzing a person's activity, one of a™—a-karumam.

Worshipping one of the Mahavidyas confers the following auspicious things, boons and mystical abilities.

Dharma, Artha, Kama and Moksa (Righteousness, Wealth, Family life, and liberation.)

Marana: Maarana: a magical ceremony having for its object the destruction of an enemy.

Ucchatana: Ucchaatana: Causing a person to quit his occupation by means of magical incantation.

Ksobana: Agitation in the enemy

Mohana: Stupefaction, perplexing.

Dravana: Setting the enemy on flight

Sthambana: Causing Paralysis

Vidvesana.: Causing hate, inducing hate.

1013.

நமவது ஆசனம் ஆன பசுவே
சிவமது சித்திச் சிவமாம் பதியே
நமவற ஆதி நாடுவது அன்றாம்
சிவமாகும் மாமோனம் சேர்தல்மெய் வீடே. 1013

Pasu (Embodied soul =பசு) has its place on **Na** and **Ma**. Siva has **Si** and **Va**. Remove **Na** and **Ma** and resort to the Supreme One. Merge into Sivaness Which will lead you to true liberation.

V1003-1014: One should worship Siva with flowers (Jasmine, Lotus, Chrysanthamum etc.) Worship is performed in the mansion of the mind. Kriya Yoga leads to accumulation of Karma and thus it is not advocated for Siva Yogis. Bhakti Yoga is fine. Jnana Yoga leads to Nadanta, the divine light and thus to merger with Siva. Kriya Yoga

can make a person a Deva or godling but for merger one needs to perform Jnana Yoga. For the Yogi **Na Ma** are not to be chanted because they are the obscuration and impurities. He should chant only **SiVa**, which will lead to liberation. Jnana Yoga takes the Yogi to A and U (of AUM) which are **Si** and **Va**. Seeking Him by the senses is in vain. Siva's seat is **Si** and **Va** and Jiva's seat is **Na** and **Ma**. Remove **Na** and **Ma** and **Si** and **Va** are yours. In Kundalini Yoga, the nectar flows in the 7th center. Jnana light is revealed in the 8th center. Beyond the 11th center is Paraparam. Beyond the 11th is the Great Void, the infinite Dvadasanta space.

Verses 1015: The nine sacrificial pits correspond to nine openings in the body: two eyes, two ears, two nostrils, one mouth, one genital and one anal opening. Sacrificial pits are nine shapes from which great things rise.

1044.

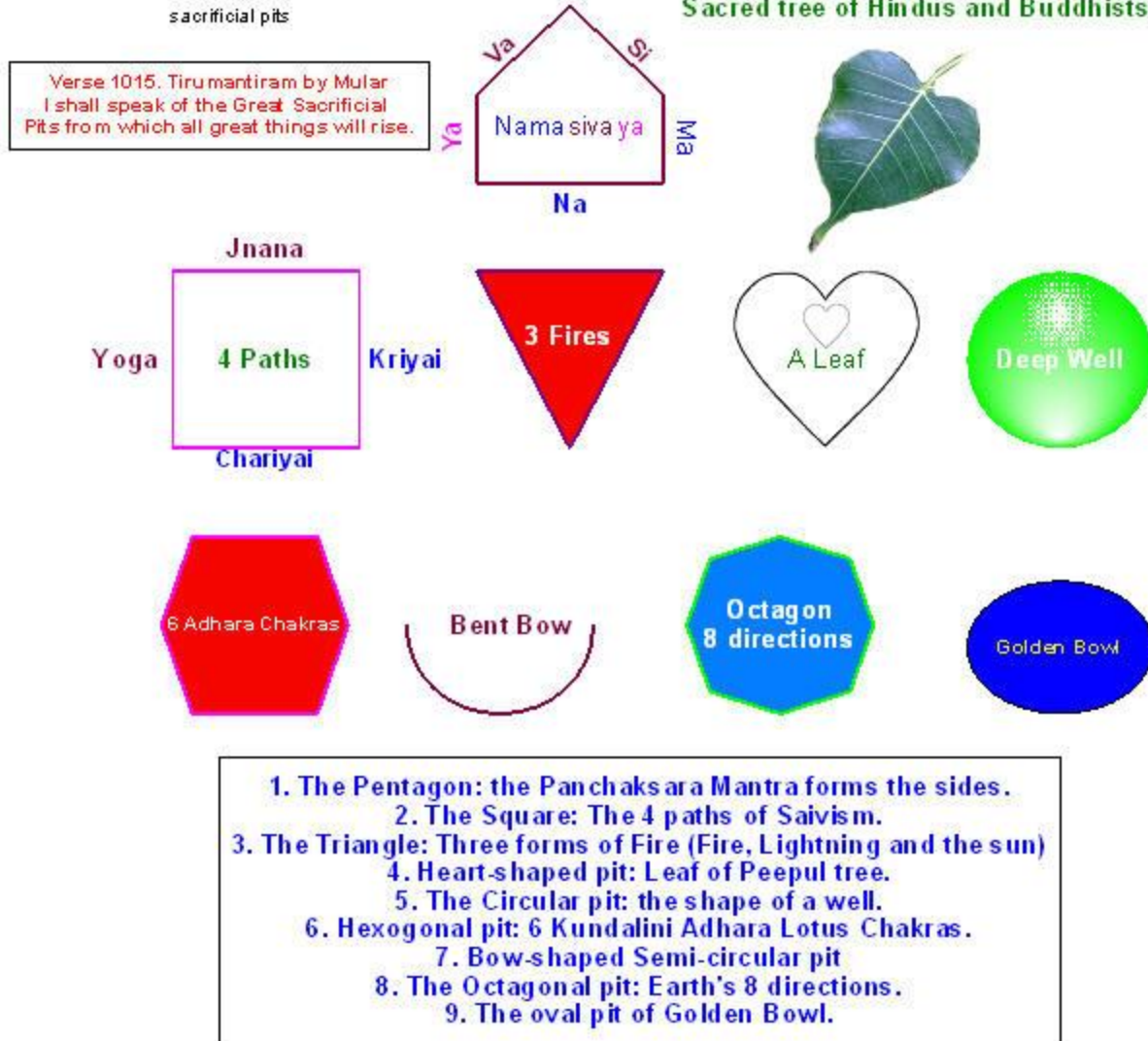
சாதனை நாலு தழல்முன்று வில்வயம்
வேதனை வட்டம் விளையாறு பூநிலை
போதனை போதுஐஞ்சு பொய்கய வாரண
நாதனை நாடு நவகோடி தானே.

1044. Four Sadhanas are on four sides of the square; three sides of the triangle for three forms of fire; semicircle for the bent bow; Circular shape for a well; six sides for 6 Adharas (of Kundalini Chakras) within; Eight sides for 8 directions of the earth; Heart shape as in the shape of Peepul tree leaf; five sides for the panchakshara Mantra; oval shape for the golden bowl: These are the shapes of nine sacrificial pits, as you strive to obtain Grace of Siva. 1044

The Nine Sacrificial Pits

Verse 1044 Tirumantiram. Sacrificial pits
in the shape of pentagon, heart, square, Triangle, circle,
hexagon, Octagon, semicircle, and oval.

Leaf of Ficus Religiosa--Heart-shaped
Sacred tree of Hindus and Buddhists.



Na Ma Si Va Ya